The CHRISTIAN CENTURY

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Is Fascism a Religion?

By W. A. Visser 't Hooft

The Farmer's Debts

An Editorial

What Will the Laymen's Report Do to the Missions?

By Frank Rawlinson

Fifteen Cents a Copy — Dec. 28, 1932 — Four Dollars a Year

DEC 28 1932

XUM

The CHRISTIAN CENTURY

December 28, 1932

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — SIEGFRIED SCHARFE
MARCUS A. SPENCER — VERE V. LOPER
EDWARD LAIRD MILLS — ADIEL J. MONCRIEF, JR.
T. T. BRUMBAUGH — CHARLES O. RANSFORD
J. EMLYN WILLIAMS — EDGAR DEWITT JONES
FRANK RAWLINSON — E. TALLMADGE ROOT
W. A. VISSER 'T HOOFT — T. MARKHAM TALMADGE
E. A. FRIDELL — WILLIAM S. ABERNETHY
ROY L. SMITH — EDWARD W. STODGHILL
JOHN RAY EWERS — P. O. PHILIP
ERNEST THOMAS — BRUCE S. WRIGHT
CHARLES T. HOLMAN — CHARLES DANIEL BRODHEAD
DON D. TULLIS — EDMUND B. CHAFFEE
VINTON E. MCVICKER — E. G. HOMRIGHAUSEN
JOSEPH MARTIN DAWSON — E. K. HIGDON

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1595
- The Farmer's Debts 1598
- Retrospect 1600

Verse
- Faith, by Hugh O. Isbell 1601

Contributed Articles
- Is Fascism a Religion? by W. A. Visser 't Hooft. 1602
- What Will the Laymen's Report Do to the Missions? by Frank Rawlinson 1604
- The Maintenance Farmer Speaks Again, by Erland Wadhams 1607

Books Reviewed
- For Sinners Only, by A. J. Russell 1609
- The Conversion of the Church, by Samuel M. Shoemaker, jr. 1609
- Books in Brief 1609

Correspondence 1610

News of the Christian World
- Correspondence from St. Louis 1611
- Correspondence from Pittsburgh 1611
- Correspondence from New York 1612
- Correspondence from Minnesota 1613
- Correspondence from New England 1614
- Correspondence from the Northwest 1615
- British Table Talk 1616

The New Films 1616

Books Received 1617

Index, July-December, 1932 1618

The Office Notebook

Last March—in the issue for March 16, 1932, to be exact—The Christian Century printed an article which immediately gained national attention. It was reprinted, in whole or in part, in scores of periodicals. In the article, "A Maintenance Farmer Speaks," Mr. Erland Wadhams, a New England artisan, told how he and his wife, convinced that the whole industrial system was headed for a smash, had taken an unwanted farm in New Hampshire, and were determined to achieve self-sufficiency on it.

Many times since then we have caught ourselves wondering about Mr. Wadhams. Was the maintenance farmer maintaining himself? As descriptions of the farmers' desperate plight filled the press, we wondered how our transplanted carpenter friend was getting along. Would he sound as serene in December as he did in March? And then along came this second article from the Wadhams' farm—and our questions are answered!

This second article, incidentally, was accompanied by a revealing request. In case it should be printed, the maintenance farmer asked that his address be kept out of the list of contributors. The former article, it seems, brought down on him a storm of letters from people who asked for more information, hoping perhaps that here was "the way out" from their difficulties. Mr. Wadhams felt duty bound to answer all those letters. But maintenance farming does not afford much time for correspondence, nor does its budget provide an unlimited supply of postage stamps. So we must ask our readers to be content to think of the Wadhams family as "Somewhere in New Hampshire," more convinced than ever after these months of experience that . . . but read the article that starts on page 1607.

Speaking of contributors to this issue, it will be good news to many that Dr. W. A. Visser 't Hooft is to reach this country early in the new year for a series of lectures on European affairs. Those who have been reading Dr. Visser 't Hooft's brilliant correspondence from Geneva, or his occasional articles dealing with larger aspects of the European situation—such as this week's study of the relations between fascism and Catholicism—will be eager to hear him at first hand wherever opportunity offers.

There's another Index spreading through a considerable part of this issue. The Notebook has a mixed mind on such affairs. Part of it is stimulated by the range of topics that can be dealt with in six months. And part of it is sobered by the swiftness with which these evidences of closed volumes accumulate.

And a Happy New Year!

Contributors to This Issue

W. A. VISSER 'T HOOFT, secretary World's Christian Student Federation; Geneva correspondent of The Christian Century.

FRANK RAWLINSON, editor The Chinese Recorder, Shanghi; author of a number of books dealing with the relation between the Christian message and Chinese philosophy and literature.

ERLAND WADHAMS. (See The Office Notebook.)

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLIX CHICAGO, DECEMBER 28, 1932 NUMBER 52

EDITORIAL

LATEST advices from India state that Mahatma Gandhi persists in his expectation of resuming his "fast unto death" on January 2. Millions who have no direct implication in the situation will pray that conditions may sufficiently change before that date to persuade the mahatma to give up his intention. But nothing can be gained by minimizing the seriousness of the prospect. Mr. Gandhi is still a long way from recovered from his fast of last September. A serious resumption of that strategy now would probably cost his life. He may have become convinced that only by such a sacrifice can he break the bands by which custom and religious sanction have fastened untouchability on India; in this respect he moves in a realm of religious devotion where hasty judgment must not be passed. Equally, he may have decided that the issue involved in untouchability is the deepest issue now before India. But the total situation in India should Gandhi die would be such as to make the stoutest heart quail. January 2 thus impends as a day of immense moment to the peace of the whole world.

Will Gandhi Resume His Fast?

Writing the Farmer into The Social Creed

IN REWRITING the "social creed of the churches" at its recent quadrennial meeting in Indianapolis the Federal council of churches included, for the first time, a paragraph recognizing the needs and rights of agriculture. The item reads: "Economic justice for the farmer in legislation, financing of agriculture, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy." Strangely enough, while the church has often been accused of being rural in its tradition and culture and therefore not adequately effective in meeting the problems of modern urban life, it has been much more tardy in realizing the moral implications of the farmer's economic and social situation than in giving consideration to the needs of urban industrial workers. While it early became obvious that the individual worker could not bargain on equal terms with the vast aggregations of capital that offered him employment, the farmer long remained the typical representative of "sturdy individualism." There was a man who stood on his own feet, tilled his own soil, was his own boss! No need to worry about him. Even the agrarian unrest of the 'nineties won little sympathy from the religious outside of the geographical area most directly affected. It took a fuller development of the sense of religion's concern with economic justice, and especially it took the bitter experience of these years of depression, to make the church aware that it had a duty to speak a word for the farmer.

Federal Council Speaks on Divorce and Birth Control

DIVORCE and birth control furnished the subjects for livelier and more extended discussion than any other topics involved in the revision of the "social creed." On the former, the adopted resolution declared that divorce is always to be deplored as an "evidence of failure" and that its effect upon children, the family and society must always be fully considered, but granted nevertheless that "divorce or separation may be preferable to the enforced continuance of a relation which has no true basis in mutual respect and affection as far as the two individuals concerned are involved." As to birth control, beginning with a recommended resolution in favor of the repeal of federal and state laws which prohibit the communication of information about it, the council finally adopted a statement which went no farther than the assertion that the whole question and all the interests which are connected with it "should be reexamined dispassionately, from the point of view of morality and hygiene, with due regard to the best means of maintaining desirable standards of living and fully discharging the fundamental obligations of parents to each other and to their children." Vague as that statement may seem to be, it is doubtless ex-

XUM

plicit enough for an official utterance by the Federal council in view of the wide diversity of opinions on the subject. It is, after all, not so much the business of the Federal council to tell the churches what to think as to formulate statements of what they do think.

The Lady from Hyde-Park-on-Hudson

CURIOUSLY enough, we find ourselves in a mood to sympathize with Mrs. Roosevelt over the storm that her remarks on the drinking habits of American girls has stirred up. The wife of the President-elect took occasion, in the course of a national radio broadcast, to assert that "the average girl" in America today "faces the problem of learning, very young, how much she can drink of such things as whisky and gin and sticking to the proper quantity." It isn't true, and therefore it should never have been said. But the indignant mothers who have assumed that the gracious lady who presides over the manor at Hyde-Park-on-Hudson and teaches in her own select girls' school in New York was deliberately libeling their daughters in order to bolster up the wet cause are far astray. No more charming or public-spirited mistress has presided over the White house than the nation will presently find there in the person of Mrs. Roosevelt. The trouble is, however, that she is still Mrs. Roosevelt of Hyde Park and Manhattan; still encased in an environment which has only the most superficial knowledge of that United States which lies west of the Hudson river. If, for example, Mrs. Roosevelt had stopped to remember that between fifty and sixty million of the people of the United States live in towns with a population of five thousand or less, and that a large part of the population of the cities is still under the influence of the derided puritan virtues, she would have perceived at once the probable falsity of any such description of "the average girl." A term in the White house will correct her sense of proportion. But the incident has been revealing as showing again the startling ignorance of national life which is to be found amid the parochialism of the Atlantic seaboard.

Philippine Independence Voted by Senate

SIXTEEN years ago the United States promised the Philippines that, as soon as ability in self-government had been demonstrated, independence would be granted. Now the senate, going farther than did the house last spring, has passed a bill providing freedom. But those who have been fighting for years to secure redemption of the pledge made in the Jones act of 1916 will hardly know whether to rejoice or mourn over the passage of the senate bill of 1932. For one reason, there is much ground for the suspicion that the senate acted with its tongue in its cheek, expecting the house to reverse its action and, if it doesn't, relying on President Hoover for a veto. For another reason, the motives which have led to this action are avowedly mercenary —exclusion of Filipino immigration from the Pacific coast and of Filipino sugar, cocoanut oil and hemp from the American market. And for a final reason, the scheme by which the senate bill proposes to grant freedom seems a thoroughly bad one. It forces the Philippine legislature to begin the whole process by voting approval for a congressional action which will have seriously adverse effects on Philippine trade; it makes the Filipinos adopt a constitution twelve years before they are set free to use it; it sets up a system of export taxes over Philippine products—something that this nation has never been willing to submit to in its own case; it gives the American tariff wall another boost upward. Years ago Manuel Quezon, the leading political figure of the islands, said: "We would rather have a government run like hell by the Filipinos than a government run like heaven by Americans." On the improbable chance of the present bill getting past a presidential veto, it is only on the basis of Mr. Quezon's declaration that its acceptance by the Filipinos can be expected.

Roman Catholics Form League For Social Justice

A CATHOLIC League for Social Justice has been organized under the patronage of Cardinal Hayes. The purpose of this league is to enlist both laymen and clergy to crusade for social justice individually or through the Catholic societies with which they may already be affiliated. The principles enunciated in the encyclical "Quadragesimo Anno" are cited as embodying the objectives toward which this crusading is to be directed. The object is not merely humanitarian, for the pledge to which the league's members are to subscribe includes—in fact, the only specific items in it are—to hear mass daily if possible and to take communion at least once a month. It would be possible to argue that the linking of a crusade for social justice with the distinguishing acts of worship of the Roman Catholic church, with the implication that there is something particularly Catholic about social justice, is calculated to import into the movement for social justice a sectarian quality which does not belong to it, and to impede that fuller participation of Roman Catholics in the common currents of social and economic life which Catholic writers have seen to be desirable. But that would be a captious criticism. Good will come from the influence of the league. There is need for the utilization of every motive for the promotion of social justice. Religion should be one of the strongest, and the religious motive for every man must be in terms of the religion that is his. We should be glad to see also Jewish and Christian Science leagues for social justice. Protestants would not need a separate one for each denomination, for their religious motives have too

much in common to require it. No group can truthfully claim a monopoly in concern for social justice, but every group may properly seek to quicken the social spirit in its own constituency by an appeal to the most sacred sanctions of its own faith.

Japan Again Rattles The Saber

GREAT significance attaches to the long dispatch from Mukden which appeared in the New York Times of December 16. Employing every device known to journalism to identify the source of his information as Japanese army headquarters in Manchuria, the veteran correspondent, Mr. Hallett Abend, set forth in detail Japanese plans for overrunning all north China and Jehol. "Before Manchukuo's first anniversary"—i.e., before February 18, 1933—Mr. Abend states that it is planned to complete the occupation of Manchuria and Jehol, to occupy large sections of China south of the great wall, and to restore the Manchu dynasty at Peiping with Henry Pu-yi, the puppet ruler at Changchun, on a re-erected dragon throne. This, coupled with Japan's refusal to accept the proposals of the league committee of nineteen for further consideration of the Lytton report, may be taken as Japan's answer to the world's concern over her course in Manchuria, and specifically to the Chinese-Russian rapprochement. Evidence from Tokyo accumulates that Japan has been more shaken by the resumption of relations between Russia and China than by anything which has happened in the far east since her occupation of Manchuria. Even the publication of the Lytton report, with its reflections on her good faith, did not disturb her as much as the discovery that in the future she might have to deal with a Chinese-Russian bloc. Under the spur of her military masters, she now serves notice that she intends to deal with her diplomatic isolation by a new venture in territorial conquest. She must know that she cannot carry through any such program as outlined by Mr. Abend without producing a conflict surpassing in bitterness and extent any of the past year. Yet experience has sadly proved that it is not beyond the capacity of Japan's militarists deliberately to precipitate such a catastrophe.

Our Bourbons — The Brewers

CONGRESS at last has a beer bill before it, and the lower house will have voted on it before this issue can reach our readers. What the outcome of that vote will be it is too early to predict; even beer proponents admit that it will be closer than they expected a few weeks ago. The defeat of the Garner repeal resolution has cooled the ardor, or slaked the thirst, of a number of congressmen. It is likely that the house vote will turn on the number and nature of the amendments that are attached to the bill before it comes up for final action. In the meantime, the progress of the bill to date has served to dissipate most of the fine frenzy of oratory in which the campaign for a legalized brew has been enveloped. In getting down to brass tacks before the ways and means committee of the house, the champions of beer's return showed that they have learned nothing and forgotten nothing since 1919. So completely, in fact, did the brewers reveal themselves as the same crew that impelled an outraged nation to enact federal prohibition that Congressman La Guardia, veteran opponent of the eighteenth amendment, paralyzed the committee hearings by denouncing the sort of lobby that appeared and the socially insensitive rapacity it betrayed. Nevertheless, the beer bill reported to the house is the bill the brewing interests want. What does it provide? Four per cent alcoholic content by weight; the figure asked by the brewers. A license fee for brewers set at the magnificent sum of $1,000! A tax of $5 a barrel, which, according to Secretary Mills, will provide government revenue of only $150,000,000. ("Beer will balance the budget!") No competition from light wines. And no restriction on saloons. There is the bill that the brewers' lobby has induced the house committee on ways and means to propose! Regardless of its fate in senate and White house, it will suffice to show the country that the brewers of 1933 are the brewers of old, unchanged in any important particular.

Unemployment Statistics Commanding Respect

IT IS one of the scandals of the present situation that government authorities, both federal and local, have not yet provided a means of obtaining dependable statistics on employment. All the statements that are made as to how many have work and how many haven't are, in the final analysis, guesses. That accounts for the discrepancies in the figures quoted. Business Week, the widely read trade journal, presents figures taken over a four-year period in Buffalo, New York, as indicative of what such statistics ought to be. The method which has been followed by Professor Frederick E. Croxton and his more than 200 assistants seems to this industrial publication to insure accurate results. Professor Croxton's study has been made in November of each year, and in each year has involved 10,000 house-to-house visits. Among 14,909 persons of both sexes willing and able to work, this year's study showed 46.3 per cent fully employed, 22.5 per cent working part time, 31.2 per cent unable to find jobs. The percentages for male workers were slightly worse: 44 per cent on full time, 23.4 per cent on part time, and 32.6 per cent entirely jobless. The number of men completely unemployed in 1929 was 6.2 per cent; in 1930, 17.2 per cent; in 1931, 24.3 per cent, and now this year jumps to 32.6 per cent. Similarly the figures on part time employment tell a

XUM

dismal story: in 1929, 7.1 per cent; in 1930, 18.6 per cent; in 1931, 23.3 per cent; in 1932, 23.4 per cent. More than one-third of the totally unemployed had been in that condition for two years or longer! Employment figures vary somewhat in different parts of the country, but the ratios in these dependable Buffalo figures when considered, even tentatively, against a national working population normally of about forty million, are sobering.

The Farmer's Debts

THAT there is a point beyond which it is not advantageous for the creditor to press the debtor for payment of what he owes, is a general proposition which ought by this time to be clear. The truth of it is largely the result of the fact that a debtor is always something else besides being a debtor. He may also be a customer, or a client. He may be a neighbor. He is certain to be a member of an economic society to which the creditor also belongs. Disaster to a small debtor or to a few debtors may have no noticeable repercussion on the general social structure, and would certainly have less effect than a general weakening of the sense of financial obligation; but disaster to a big debtor, or to many debtors simultaneously, starts a train of calamities which involves a wide circle. The immediate creditor may lose more in the general confusion than he would have lost by the non-payment of what was owing to him.

With all of this we have become somewhat familiar through consideration of the so-called "war debts" and the various proposals, including their cancellation by the creditor nations (which America will probably never agree to), their repudiation by the debtor nations (toward which a start was made by the default of France and five other countries), their reduction by mutual agreement in consideration of commercial concessions or reduction of armaments (as contemplated in President Hoover's proposed conference), and insistence on their payment in full (which we will probably never get, however much we may insist). It is not proposed to discuss these alternatives at this moment, much less to consider whether justice to the debtor nations or their inability to pay requires cancellation or reduction. In their present mood the defaulting governments, headed by France, are disposed to rest their case upon the claim that they ought not to pay. The argument most likely to have weight with American opinion is that payment would harm us more than it would help us. But a convincing argument along that line awaits the presentation of data which have not yet been made available. The general principle that the payment of debts sometimes costs the creditor more than it comes to does not prove that this is one of the times. That will have to be determined by evidence.

But meanwhile there is another body of debt to which the same principle is applicable, upon which the data are much more complete and accessible, and which comes much closer home. It is the aggregate of internal private debts, and especially the debts of the farmers. Every argument that can be used to show that the payment of the European debts would cost more than it would be worth by destroying our markets, perpetuating the dislocation of industry and fomenting political unrest, is equally applicable and doubly forcible with reference to the debts of the American farmers to the mortgage holders.

A few years ago, when prices were high and the farmers were making money and when there was an abundance of money seeking safe and profitable investment, farm mortgages were considered gilt-edged securities. Farmers were urged to borrow to buy more land, to make improvements, to buy tractors and automobiles, to increase their dairy herds, and for every other purpose for which they could use money. The bankers almost forced the money upon them. Naturally, the most efficient farmers had the best credit and borrowed the most money. For that reason the best farmers are the ones who are worst off in the present emergency. It is true that general statistics show that only 35 per cent of the farmers in the whole country are in debt; but those who are in debt are, in general, the most competent and industrious, the producers of surplus, the ones to whom the lenders were most willing to lend when money was cheap and farm products were high.

Like almost everyone else who either borrowed or invested money during the days of the great inflation, the farmer was the victim of bad advice from those whom he had reason to trust as experts in financial matters. Much of this advice was not only grossly and recklessly inexpert; it was completely self-interested; it was the kind of advice that is given by unprincipled people who have something to sell. For this and other reasons—because, with all his habitual grumbling about the weather and the middlemen and the markets, the farmer is a natural optimist; because he is addicted to that form of patriotism which refuses to sell the United States short; and because he had so much of that "confidence" for the return of which our financial doctors are now so ardently praying—the farmer borrowed heavily, and then the cash value of his assets evaporated.

That the present situation constitutes an emergency is a fact that scarcely needs proof. There are agricultural communities, formerly prosperous, in which 60 per cent of the farm land has been sold either for taxes or under foreclosure of mortgage. The head of the United States chamber of commerce says that there are some in which the percentage of transfers is still larger. There are vast areas in which it is not much less. For the individual farmer to lose his farm is, of course, a personal calamity of the most serious sort; but the result of one-third or one-half or more of the farmers of an agricultural region

losing their farms is something more than the sum total of their separate losses. It is a general disaster of the first magnitude. Under the impact of such shattering blows, the social fabric disintegrates; communities are destroyed; tenant-farming, with its usual accompaniments of incompetence, irresponsibility and instability of population, takes the place of owner-farming; and the injury is passed on to the towns which are the focal points of these agricultural communities and the cities from which lines of commercial and financial interdependence radiate to these towns.

It may be argued, as in the case of the inter-governmental debts, and with equal cogency, that the increased purchasing power of the dollar makes a rubber tape-measure with which to measure debts, to the disadvantage of the debtor. The farmer borrowed the price of a thousand bushels of wheat and, after paying interest on it for four years, he now owes the price of two thousand bushels. He borrowed the price of a thousand hundredweight of milk (at $2.68 in 1928), and he now owes the price of nearly two thousand (at $1.40).

Representative "dirt farmers" from thirty states met in Washington two weeks ago to urge a general reduction of mortgages and rates of interest. One part of the argument for such reduction is that it is just. The other part is that it is to the advantage of the bankers, mortgage-holders and business men. It will be more profitable for them to scale the debts down to a point where they can be borne than to dispossess the experienced and competent farmers, fill their places with tenants, complete the destruction of the buying power of agriculture, and disrupt the entire social structure of the agricultural communities upon which much of the economic life of the cities and towns rests.

Moreover, it is a practical certainty that, whether we like it or not, we shall have to make substantial concessions to our European debtors. It may ultimately be to our collective advantage to do so, but meanwhile the federal government will have to balance its budget without the expected receipts from this source. President Hoover has already recommended a general sales tax—on practically everything except food and cheap clothing—and a federal gasoline tax of one cent a gallon, as steps toward balancing the budget for 1934. While this program takes no account of the probability of reduced receipts on the "war debts," it indicates the directions in which increased revenue must be sought. To load this burden of public debt on the shoulders of the common man—to require the farmer for example, and he is not the only example, to pay a tax on his plough, on the harness for his team and the gasoline for his tractor—and at the same time to offer him no relief from his own debts, would be to drive him to desperation and incite him to violent resistance.

This country is not on the rocks yet, but it soon will be if agriculture sinks any lower under the load which it is now carrying. The wisest thing the farmer's creditors can do for their own protection is what many holders of mortgages and bonds on city property have already done—make such a reduction of principal and interest that the burden can be carried.

Retrospect

NOW THAT its record is made, and there comes that holiday pause which invites to retrospection, what sort of year does 1932 appear to have been? What events remain in memory? What tendencies come to view? What advances may be celebrated? What frustrations, what follies, what defeats mourned? Is the human family any nearer the goal of a working brotherhood than when the year dawned? Is the outlook for the new year any more inviting than was the prospect at the close of 1931?

I.

Political turmoil so general as to suggest a world on the edges of revolution has marked the year. The citizen who, a few years ago, lived almost unconscious of events beyond his local circle has formed the habit of opening his morning newspaper in a state of apprehension, wondering what fresh disturbance of the political order will be recorded. Without pretending to do more than indicate some of the highlights, what may be remembered in the political record of the past year?

In the United States, it has been once more demonstrated that an administration will be held accountable for the economic difficulties of the citizens. The presidential campaign of 1932 goes into the record as one which opened with an attempt to focus public attention on the irrelevant issue of liquor control, which was forced by the weight of circumstances into concentration on the problem of livelihood, which revealed the incapacity of either major party for dealing with the economic situation, and which closed with a wild public stampede to obtain at least the emotional satisfaction of punishing the "ins." A new administration has thus been voted into office without having revealed either a philosophy of government or more than the sketchiest intimations of a program for action, but with a majority so great as to give it a free hand to adopt what course its head may determine. In this free hand lies most of such promise as the political outlook affords.

The year has also witnessed, in American politics, an overwhelming demonstration of the futility of expecting, within any now discernible future, the rise of any third party to power, and the consequent conclusion by many who recognize the shortcomings of the old parties that there must be found some new method of attack on the problem of political responsibility. Some despair of that problem's solution; some look for a fascist intervention; the larger number still seek for leadership.

In 1932 it was determined that the policy of con-

XUM

trolling the liquor traffic by federal prohibition under a constitutional amendment should, in some fashion, be resubmitted to the people. As the year closes, the manner of this resubmission has still to be determined. It is already clear, however, that action of any sort will involve consequences as provocative of dispute and widespread satisfaction as has been the policy of the past twelve years. The year has undoubtedly seen the prohibition issue enter upon a new phase; it now seems likely that this phase will prove more productive of disorder, political and social, than any which has preceded.

The end of the year demonstrates, with the return of the intergovernmental debts to the foreground, that the major purpose of government has become that of acting as an agency for the solution of economic difficulties. Is the American political system adjusted to this changed function? The observer who scans the record of 1932 with such a question in mind can hardly come to the end with other than misgiving.

Outside the United States, the political record of the dying year is equally somber. Junkerdom has come back to power in Germany, and Germany remains a threat to the political stability of all western Europe. France, after showing a popular swing toward pacifism and social liberalism, which for a time registered in new hope at Lausanne and Geneva, closes the year with a display of defiant nationalism which bodes ill for the future sanctity of international commitments, as well as for the fate of the various international proposals and treaties in whose negotiation France is now involved. Great Britain has drifted steadily toward conservatism. The tory party now controls parliament, and with the Ottawa agreements the empire bound itself for years to come to the promotion of economic self-sufficiency. All the governments of southeastern Europe have passed, during the year, into a state of extreme instability. There are indications of some political unrest within Russia, mainly owing to difficulties connected with the agricultural portion of the five-year plan, but the authority of Stalin and his party is unchallenged; with the completion of the double-tracking of the Trans-Siberian railway and of a series of non-aggression pacts with her western neighbors, Russia ends 1932 almost as ready to defend herself at the Asiatic extremities of her immense territory as in Europe.

The political year in the far east has included the re-arrest of Gandhi and the attempt to control revolutionary action in India by resort to wholesale jailings; Gandhi's projection of the social (and religious) issue of untouchability into the center of the Indian nationalist movement; the Japanese attack at Shanghai; the proclamation of Manchukuo; continuation of governmental disorder within China; the complete ascendancy of the military group in Japan, accompanied by the progressive dislocation of that nation's finances; revolution in Siam; the rapprochement between China and Russia. The portent of such a series of events causes the whole world to look with growing apprehension toward the orient.

South America has witnessed revolutions, civil war, attempted uprisings, and an undeclared war in the region of the Gran Chaco. The continent is no more stable at the end of the year than it was at the beginning, since the economic foundations of its republics are everywhere insecure.

Viewed in a larger aspect, the political history of the year has seen the disheartening struggle of the world's disarmament conference to wring some genuine measure of disarmament out of the conflicting nationalisms of the participants. It has seen the life of that conference continued despite its failure to achieve results. It has seen the League of Nations faced with its greatest test in the Lytton report, and the impracticality of the covenant method of action demonstrated. The year closes, therefore, with the commonality of mankind impatient with the lack of achievement at Geneva, irritated at the course of direct negotiations between the governments, but sadly unable anywhere to force the instruments of international intercourse to produce that mutual understanding and good will which has yet to be achieved.

II.

Beneath the political turmoil of 1932 there has grown into gigantic and baffling proportions the world's economic problem. In the United States, the business index has not at any time during the past year risen to the level of the lowest week in 1931. Intervention by the government has finally, in large measure, restored confidence in the soundness of banks, insurance and trust companies. But the attempt to restore business activity, and so to get rid of unemployment, by providing credit for financial institutions and selected business enterprises has not done more than to head off financial panic. Estimates of the totally unemployed range between ten and fourteen million; at least one-third of the wage-earners' families are without regular income. Agriculture continues prostrate; the price of wheat is lower than for 250 years and cotton is being sold for less than a third of its cost of production. A new seriousness has been cast over the situation by the declaration of the so-called "technocrats" that the mechanization of industry has now been speeded up to a point where any new production process can and will be mechanized much more quickly than the manpower thus displaced can be redistributed, so that the nation must look forward to permanent unemployment on a vast scale unless the basis of production is completely changed. The demand for economic planning, which was characteristic of the year's opening, has died away as the difficulties of obtaining agreement as to the goal sought or the methods to be followed have become clear. The government has not, as yet, attempted to stimulate a business revival by the provision of consumer credit, either through cur-

rency inflation or by other means. Its one hesitant gesture in this direction—the home loan banks—has withered at its source. The nation has ceased to expect an economic miracle; it is in danger of swinging from the extreme of expecting recovery around every corner to that of denying its possibility.

In Europe, the economic situation is equally serious. The problem of unemployment is more critical than it was a year ago, except that the unemployed seem to be settling in ever greater numbers into a placid acceptance of their lot, sustained by the expectation of public support. A distinct improvement in the whole situation came with the Lausanne agreements, but that gain is now threatened by the French refusal to pay the debt instalment due the United States this month. Most sinister of all, from the viewpoint of world recovery, is the rapid drift toward policies of economic self-sufficiency in practically every European nation. Great Britain attempts this in terms of her empire, but the other nations of Europe attempt it in terms of territories so small and so lacking in material, factory and market resources as to make it a policy of economic suicide. Despite a general call for tariff reform, tariffs continue to rise.

Nineteen thirty-two has seen the end of Russia's first five-year plan. There are evident disappointments in the outcome; on the other hand, there are certain astonishing results. The main conclusion seems to be that Russia can escape most of the evils of the world depression as long as she continues in the pioneer period of developing a continent; she can make mistakes and she can register failures, but the field of action is so vast that there will almost certainly remain a satisfactory margin of achievement. However, the determination to devote the next year to consumer production shows that Stalin and his associates believe that the point has been reached at which the public requires encouragement by an enlargement of the personal scale of living.

All in all, the past year cannot be said to have done much to point the way out of the economic maze in which the world wanders. There has been, in many quarters, a growth of belief in the necessity for some sort of international action, shown in the United States by the speeches of Senator Borah and in England by the insistence of Ramsay MacDonald on a world economic conference. But there has been a positive trend toward economic self-sufficiency within national boundaries. And the attempt to reconcile belief and action has naturally failed to get very far.

III.

But what has the dying year witnessed in the world of religion? We make three observations:

First, the fumbling which has characterized practically all denominational gatherings has demonstrated the inability of the denominational system to deal with the actualities of the world as it is. Even the delegates have come away from these convocations with a sense of frustration; the more keenly aware they have been of the modern need for religious guidance, the more futile has the denominational approach seemed to them.

Second, both in Europe and in America the baffling nature of the moral crisis in which men find themselves involved has produced a new enthusiasm for an intensely individualistic form of religious action. In Europe the disciples of Barthianism hold the center of the religious stage with their insistence that man, acknowledging the wretched inconsequence of all his efforts, shall fling himself on the mercy of God and lose himself in subjection to the inscrutable will of that divine being which, so far as man's life is concerned, is Totally Other. In America the year has seen fresh vigor imparted to Buchmanism, with its attempt by direct dealing with the inner life to provide religious satisfaction in terms of a purification of personal motives, brought about through mutual confession of sin and mutual encouragement in the cultivation of a superior type of personal morality.

Third, as the year closes the examination of the church's most cherished enterprise—foreign missions—by a commission employed by a group of laymen yields results so far-reaching as to thrust upon the churches the responsibility not only of re-examining the immediate missionary enterprise, but also of answering for a new generation such basic questions as these: What is the place of Christ in human affairs? What is the relation of Christianity to the other faiths of mankind? What goal does religion set before human aspiration?

All these things—and much more—come into view as the eye runs hastily back across 1932. It has been a year of great sorrow, of great disappointment, but still a year in which the sense of some impending great change in human affairs has everywhere grown. It has raised innumerable questions which must be faced in 1933, and it has provided few answers. But we believe that, with the passing of false optimism, men enter 1933 better equipped to wrestle with its problems than they were for the problems with which the last year confronted them. For as illusions lessen, understanding of the need for adventure may grow. If it does, the coming year should tell a different, and a better, story.

Faith

RELIGION is of faith indeed,
In God and life and Jesus Christ—
I wrote my name unto this creed,
And still my need went unsufficed.

But when I turned aside from prayer
To make another's need my own,
Lo! Christ and God were standing there,
And Faith stood up in flesh and bone.

HUGH O. ISBELL.

XUM

Is Fascism a Religion?

By W. A. Visser 't Hooft

THE second decade of the fascist régime in Italy has been inaugurated with all the impressiveness and popular appeal of which this régime more than any other holds the secret. The duce has made his great tour round the country, and has been received everywhere—not excepting such cities as Turin and Milan, hitherto considered hostile to fascism—with a delirious enthusiasm which has surprised even his most loyal supporters. The "Volta congress" has brought to Rome an élite of the world's thinkers and statesmen, many of whom have sung the praises of the new Italy. Since the "Via dell' Impero" has been opened, making the Forum Romanum once more the center of the city's life and enabling Mussolini to look out of his window at the greatest of all monuments of imperial splendor, the Colosseum, a happy marriage seems to have taken place between the Rome of antiquity and the Rome of today. And the great exhibition of the fascist revolution, with its ultramodern style and its tremendous advertising value, impresses Italians and foreigners alike with the "will to power" of the ongoing revolution.

What Is Fascism?

The visitor from abroad who comes to Rome at this time finds it hard to remain unaffected by the general excitement, and he is certain to become deeply interested in the problem of the real meaning of fascism. Is it a new faith? Is it simply a political principle? Is it an attachment to that one particular leader who has the unique title of *the* leader?

As one studies these questions, however, one becomes increasingly mystified, for it would seem that the categories into which we are accustomed to divide other movements of thought and action are inapplicable in this case. Democracy? But there is no liberty of the press and no right of free speech. Tyranny? But there is the desire for popularity and the social progressiveness of the régime. Capitalism? But there is the "corporative" system which checks the excesses of an individualist economic order. Socialism? But there is the recognition of private property and the refutation of the doctrine of class war. Imperialism? But there is the policy of disarmament and the sincere desire to avoid armed conflict, at any rate in the near future. Internationalism? But there is the strong emphasis on the need for preparedness and the military education of youth.

In this article only one of these paradoxes can be dealt with. It is the one of fascism as a religion versus fascism as a merely temporary and therefore relative political movement. The result will, however, shed some light on other aspects of the larger problem.

Is fascism a religion? There are a good many indications that it regards itself as such. We need not go to the questionable sources which try to be "plus royaliste que le roi," such as the little Italian newspaper which declared some time ago that Mussolini was "the real God of Italy." In the new Encyclopedia, one of the finest achievements of fascist energy, Mussolini himself has signed the long and careful article on fascism which contains such sentences as these: "Fascism is a spiritual conception . . . a religious conception, in which man enters into his immanent relationship with a superior law, with an objective Will (capitalized in the original), which transcends the particular individual and which elevates him to conscious membership of a spiritual society. . . . Fascism is not only the outcome of laws and institutions; it desires to reform not merely the form of human life, but its contents, man himself, his character, his faith."

Again, in the "Conversations with Mussolini" by Emil Ludwig, published with the authority of the duce himself, we find numerous references to the absolutist, metaphysical character of fascism. Here is an example: "*Ludwig*: 'You have written, "If fascism were not a religion, how could it call out courage and enthusiasm?" Is not that the same attitude which we find in communism?' *Mussolini*: 'I don't care if it is.' *Ludwig*: 'It is then the fact that you and the Russians demand and instill a faith which differentiates the two systems from all others?' Mussolini nodded approvingly."

"But Not With Us!"

In the life of young people especially one discovers the results of the claims of fascism to be a new religion. When this writer spoke recently in Rome to young Italians of the breakdown of faith in the established systems and the corresponding longing for abiding eternal values, which is such an evident phenomenon in most countries at this time of crisis, they answered: "But not with us. We have a real enthusiasm, a real faith. And it is a faith which is truly spiritual, which is at once confidence in our régime and in a deep meaning of life for which it stands." Faith in the fascist terminology is then not only the equivalent of trust and confidence in the government. It is more. It has a metaphysical significance and may properly be called, in the phraseology of Mussolini's teacher, George Sorel, a "mystique."

The relations between fascism and Roman Catholicism provide many examples of the same attitude. It is only a few months ago that a book appeared in Italy on the subject of the reconciliation between Vatican and Quirinal, the author of which is a man of considerable authority in fascist ranks. Moreover, it is said that the book was not published without previous consultation with Mussolini. The thesis of this book is that "the Roman empire cannot be reconstructed with the idea of the Catholic church,

which has actually destroyed that empire." The author holds that fascism should regain its freedom, which has been jeopardized by the Lateran treaties and that it should build its ideology consciously on the foundation of the classical and pagan religion of the state. At the same time, influential fascist philosophers teach that religion, and in particular Catholicism, is all right for younger and somewhat primitive minds, and that it should, therefore, have a place in the education of the very young, but that more mature minds should escape from it. To a large extent the recent school-reform of Gentile, which allows for religious education in primary schools but which minimizes religious education in secondary schools, is permeated with these Hegelian philosophical notions.

State Morality, But Not Theology

There is, however, another side to the picture. Almost every example which we have mentioned so far may be balanced by an example of the opposite tendency. Mussolini's article in the Encyclopedia begins certainly with the affirmation that fascism is a religion . . . but it ends with a no less emphatic affirmation of a very different tenor: "The fascist state does not remain indifferent to the religious fact in general, nor to that particular positive religion which is Italian Catholicism. . . . The state has no theology, only a morality. In the fascist state religion is considered as one of the deepest manifestations of the spirit, and is not only respected but defended and protected. The fascist state does not, like the French revolution, create a God for itself, nor does it fight religion as does Russian communism. Fascism respects the God of the ascetics, of the saints, of the heroes, and also the God to which sincere and primitive people pray."

When one asks one's Italian friends how these two views can have found their way into the same article, one receives an explanation which by itself sheds a good deal of light on the situation: "The first part of this document is from the hand of Gentile, who wrote it for Mussolini. The duce found it very acceptable, but in order to avoid too grave difficulties with the Roman Catholic authorities, he added himself the last part with its more moderate contents." This story is confirmed when we consider our second source: "The Conversations with Mussolini" by Ludwig. The first edition of this book was withdrawn in Italy a few days after its first appearance on the market. Soon a second edition appeared, in which some of those expressions which were particularly obnoxious to the authorities of the church had been eliminated.

We see then that in practice the régime very often shows a far-reaching readiness to meet the desires of Roman Catholic leaders. In the Balilla movement, for instance, priests are being given every opportunity to minister to the religious needs of the young. And it is an open secret in Rome that among the very few personalities who have free access to the duce at all times there is a Jesuit priest—a man of outstanding political experience and ability—who is in close touch with the inner circle of the Vatican.

The Inner Contradiction

These few examples suffice to show the inherent contradiction in the relationship between fascism and religion. It is a real contradiction which finds its explanation in the very nature of fascism and which is accentuated by the condition of Catholicism in Italy. For fascism is a movement, in the most literal sense of that word. It is almost *pure* movement and does not care for definite doctrine. "Systems are illusions, theories are prisons," Mussolini has said. Not for nothing does the duce claim Sorel and Nietzsche, the philosophers of a biological and perpetual dynamism, as his masters. Certain great ideas or rather sentiments: the sense of collectivity, the faith in the state as the central power-house of all life, serve as beacons. But not even these ideas are defined clearly and definitely. There are fascist philosophers who create systems, but they speak for themselves. Fascism as such remains a tremendous expression of vitality of a man and of a nation—without rigid formulation—in continuous change and development.

The current comparison of fascism with communism is, therefore, utterly misleading. Communism is dogmatic and believes in rigid doctrine. Fascism is characterized by the irrationalism of a pure activism. It may develop in almost any direction, and is as full of contradictions as the many-sided personality who is at once its founder and its incarnation. Mussolini's personal attitude to religion is contradictory and *therefore* the fascist attitude to religion is contradictory. On the one hand he has a mystic faith in the cosmic significance of all powerful manifestations of life, and is thus a sound pagan of the Nietzsche variety; on the other hand he believes in the significance of an "Italian" Catholicism for his country and recognizes the need for some sort of positive religion for the people.

Effect on Catholicism

The results of this attitude upon Roman Catholicism are not favorable. Since it wants to remain on good terms with the Italian government, which after the fall of the Austro-Hungarian and Spanish monarchies represents the only great power which shows any desire to support its policies, it is constantly forced to compromise in its relations with fascism. Less, therefore, than former popes can or does the present pope attempt to internationalize and de-Italianize the government of the church. The financial independence of the Vatican, which has resulted from the Lateran settlement, makes it possible to oppose any attempts from non-Italian quarters to get a real voice in the affairs of the curia. This situation is all the more dangerous because there threatens to appear an almost unbridgeable gulf between the deeper, more spiritual and more intellectual Catholi-

XUM

cism in some other countries, and the external Catholicism of Italy. While other countries have their liturgical movement or their Thomist Renaissance, Italy remains primitive and formal in its religion.

What will the outcome be? Predictions have no value as we deal with the most personal and therefore least continuous régime of our time. There are some who believe that young fascism will prove to be weaker than the age-old system of the Roman church. There are others who believe that Roman Catholicism has made the greatest mistake in its history in its acceptance of the Lateran treaties, and that the result will be its gradual weakening as an international force. Whichever prediction comes true, in the years to come Rome will certainly be once more the scene of a struggle between two great human forces, both of which represent a strange mixture of religious zeal and desire for secular power.

What Will the Laymen's Report Do to the Missions?

By Frank Rawlinson

TO SEE the right and not to do it," said Confucius, "is cowardice!" To dodge the honest criticisms and progressive proposals of the report of the Laymen's Foreign Missions Inquiry will leave missions in China, the field I know somewhat about, exposed to the charge of spiritual cowardice. And that would leave them stranded for lack of progressive leadership.

In preparing this document the laymen have followed a striking maxim of the same sage: "I listen much, select the good and follow it." In Christian experience on "mission" fields they found beginnings of enlarged loyalties and efforts. The result is not so much a call to change as a record of changes already under way. These emerging changes they have articulated into a program. This was desperately needed. It is new mainly in its articulation. Only one of its features strikes me as new in itself, that proposing one general administrative agency at the home base. To carry this articulation forward is the next step urgently needed in China.

The Failure to Express Love

"Missions," the laymen declare, "are a major manifestation of the religious spirit." But the "impulse of love" embodied therein has not engendered love to the degree anticipated. They have inadequately expressed the primary value of the religious spirit—disinterested love. Hence their relative failure. Missions have thus been tested by an enunciation of Mencius which, summarized, reads: "When you find people do not love you look into yourself and see if you have failed in showing love."

Certain lesser loyalties developed in the past, and still operative, have cramped this expression of love. For these, the laymen urge, larger ones must be substituted. That laymen rather than boards or missionaries sponsor this change is significant. It shows that the chanllenge to put missions on a higher level comes out of the heart and mind of Christianity. "Re-Thinking Missions" is, therefore, the call of a new leadership in worldwide Christian effort. I welcome it!

The magnitude and intricacy of working the new program in China will force certain incomplete deductions in this document upon the attention of Christians in that land. Technically viewed, its outlines of an adequate medical, educational, industrial and rural work are less finished than those in some other recent statements. The tenure of missionary service is, also, left in the air except for reference to a "comparatively few missionaries." "How are 'ambassadors of good will'," it will be asked, "engaged in the comprehensive cooperative service outlined, to be adequate thereto, unless a *considerable* number of them stay long enough for the religions, cultures and problems of their field of ambassadorship to seep into the deeps of their consciousness?" Then, too, an unguarded opening is left for the criticism, "This is the *American* way of 'Re-Thinking Missions'!" The boards and missions from other lands participating in the institutions it is proposed to revamp are overlooked. This will certainly retard acceptance of the program.

Impedimenta of Conquest

The list of lesser loyalties proposed for the archives of history, though short, is encouraging. Being the impedimenta of an era of conquest they do not fit in such an era of cooperative service as is here proposed. No longer should missionaries aim to drive other faiths off the field. They will coexist with Christianity. Syncretism is thus not envisaged. All orthodoxies have, however, lost their persuasiveness. For religions to go on fighting each other will not revive them. They must confer together for a "new idea" that may strengthen religion in the race. Into the discard with this iconoclastic campaigning goes also much of the sort of propaganda that has been employed. Service to human needs is not to be a bait but a gift. Missionaries should discontinue planting ecclesiastical organizations. Churches and institu-

tions must actually control themselves, especially as to calling the missionaries to serve them. Finally, the total conversion of Asia, for foreign groups at least, is adjudged an "improper objective." These are worn-out loyalties. They have not fulfilled expectations. For missions on the higher level pointed out by this report they are as useless as airbrakes on an airplane and as frustrating as handcuffs on its pilot.

The larger loyalties proposed indicate a resurgence of daring and vision in an age when Christian adventurousness has waned. They show that we are passing from the invasion of geographical hinterlands to the transformation of the fastnesses of human relationships and welfare. Christianity has spread all over the earth. It now faces the intricate tasks it has helped create thereby.

New and Larger Loyalties

A new motive is proposed. "To seek with the peoples of other lands a true knowledge of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world." That means to strive to make religion a power in the modern world. It calls for the sharing of religious discoveries as well as heritages. It promises a truer knowledge of God!

For the unwieldy organizations which have made Christians falter in their stride, a cooperative Christian fellowship is proposed. This is to manifest that unity of the spirit often talked about but only imperfectly revealed in an atmosphere of denominational divergencies. It is a stirring proposal. Had we aimed at this during the last century most of our present organizational snarls would have been stillborn. If followed through now it will tame that rugged individualism—religious *laissez-faire*—which now thwarts Protestantism. Once lauded as a highway to spiritual freedom it has led us into byways of impeding divergencies.

Under these conditions missionaries will be permeators, not propagandists. Through the "personal life of the individual and the fabric of society" they are to radiate "creative ideals and energies." Renewal of both is the aim. The new gospel of regeneration! For its realization are to be utilized all the forces in communities, cultures and religions that make for righteousness. A mass movement of idealism! How else, indeed, can Christians help build that interdependent living for which men everywhere are groping? Such interdependent service is justified because all (or most) religions are "ways to God." The world is cluttered with organizations espousing interdependence which dodge most of the real issues involved. Christians must actualize interdependent cooperation. How superior this aim to that of outdoing others in the length of a church roll or striving to achieve the biggest among many denominational empires. It is a thrilling opening! Through it sweeps that universal religious energy which determines human destiny and releases its imprisoned richness.

This puts talk about the end of missions out of order. In consequence, the laymen outline missions, permanent as over against their temporary functions. If missions aim to set up churches which are to be left to struggle on alone, and nationalistic groups of Christians who are to be largely detached from Christianity as a whole, then permanency of mission effort is not essential. But if Christianity is to be an agency in the struggle for interdependent living, then missions have no end. If in a world growing smaller geographically, yet encountering ever-enlarging human issues, Christians are to help promote "world understanding on the spiritual level" and "rightful human relationships," then the intermingling and cooperation of Christians from all lands must go on ceaselessly. Missions are part of an emerging world life. To that no end is visible! Who would choose lesser aims than these unless he mistake prejudice for power and circular motion in a cage for flight under the stars?

The regulative principles for these larger missions merit comment. *Concentration* should result in making institutions really indigenous in control and in achieving quality rather than quantity. *Cooperation* should set the direction for all relationships, including those with adherents of other "faiths" and economic aspirations. In a world disturbed, distracted and discordant Christians must make cooperative unity dynamic. This should be shown in *unification* of administration and research and experimentation. Union in institutions must be made real. Much time and energy have been wasted tacking ready-made solutions onto misunderstood needs. The new program requires that the first be left behind and the second understood. The next era of missions will, in consequence, be marked by research and experimentation. Future missionaries will not be expected to dump finished ideas and methods on inert humans but to work with alert ones to find out what to do. An attractive call to Christian youth!

Interpreting the Gospel

The laymen present a selection of religious and ethical values accordant with their program. It is free from theological mystification. Personal experience of God and ethical expression rooted therein are its two points. The main emphasis is on the second. It ought to be! Men are tired of arguments about religion. They demand a demonstration of its power. The modern mastery of natural power leads men to test religion in terms of its dynamic.

On the basis of their own selection the laymen have, in my thinking, overemphasized Christianity's "uniqueness." Many current presentations of Christianity are not as simple as the one they offer. Popular Buddhism in China could also lay claim to simplicity. China's ethical idealism might also contest the "uniqueness" of their ethical selection. But why,

XUM

if missions are to demonstrate interdependent striving, do we need to talk of "uniqueness"? Buddhists are, for instance, often told that their "faith" is a stepping-stone to Christianity. They adroitly reverse the order! The result can only be a tussle of superiority complexes. We can avoid this by letting what we find in Christ be its own defense. The program proposed will prove that we find something irresistible in our faith. Is it not, after all, the way Christ lived that gives him power over us rather than his arguments for or about his experience of God? In any event this view of religion compels to enlarged loyalties.

What Will It Do to the Missions?

All the above is outlined because I think it has special significance for missions in China. But what will be the actual effect of these daring proposals thereon? How far will the missionaries follow the new proposals? They cannot, at least, treat them with indifference. They bring to a head a movement already under way there. Board actions will, of course, influence the situation. If the boards accept the proposals their constituencies will divide. Existing divergencies will thus become open. If they reject them, in whole or in large part, then progressive Christians overseas, including missionaries and nationals, may be forced to move collectively in support of them. In either event they will add momentum to the progressive movement in China. Fealty to the boards is not strong there. Chinese Christian intelligentsia may get restive if it looks as if these proposals may become a paper declaration.

Those missions not in cooperative relationship—quite a group!—will have their allegiance to the lesser loyalties stiffened. Of the rest only a small number will, I think, espouse them in their entirety. The remainder may add parts of the new program to their old ones.

Of the missionaries a considerable majority will not fall into line behind this new leadership. In all but the few missions that are ready to receive such a report as this the missionaries will divide on various aspects of the program. The desire to retain ecclesiastical organization, the emphasis on individualized salvation, and theological convictions will be the major causes of this division. The missionary body is more conservative than some writers on affairs in China think. Many are, of course, affected in spots with progressive ideas. Much piecemeal social service is also done by them. Most of them, however, would fear interdependent cooperation with other religionists. The decrease in the proportion of progressive missionaries in recent years aggravates this situation. A large proportion—the majority—of Chinese Christians have been trained to march with missionaries along conservative lines. Many of both groups could not change. To others will come growing pains—sometimes violent. A serious gap exists, therefore, between the Christian personnel in China and this program. In consequence, the divergence already evident will be accentuated and accelerated. The proposals are couched in terms that make definite choice for or against inevitable.

Of organizations in China there are three types—denominational, ecclesiastically united and cooperative. The first the laymen propose to discard; the second they deem too like the first to promise much; the third they put foremost. But even these latter organizations will not find it easy to decide as to their attitude to the proposals. They are the fruits of a struggle since the time when denominations worked practically alone. They have enabled those of divergent views to work together to some extent. But of recent years they pay less attention to each other's divergent views therein. Nevertheless their ranks have thinned somewhat as regards mission units. They have never produced other than a patchy program. The smouldering divergencies beneath them have prevented any pronounced progress as cooperative bodies. They were born of toleration. But this tolerative cooperation has reached its limit.

Is a Break Inevitable?

What then? Since we cannot close the gap, must we march on both sides of it? Or must tolerative cooperation go on in the face of manifest inefficiency? Does that not make such toleration a frustration to rather than an aid to progress? If we cannot pull together on this new program we must pull apart! Since we cannot dodge it some must dare it! Conservatism, devoted and tireless though its adherents be, must no longer impede the progressive forward movement the times demand. The laymen show the way out. Let us take it. This may produce an articulated minority movement. Articulate minorities have ever led in progress. If "Re-Thinking Missions" is to mean advance, such a division of effort is inevitable. That would provide an experiment as to which of the two approaches best serves the cause of making life whole. Let us make it!

What will happen, finally, if "Re-Thinking Missions" gets into the minds of all Chinese Christians who can read? As a capstone to their work the laymen should make sure this is made possible. The drilling of Chinese Christians in the lesser loyalties has not gone as deeply into their souls as some imagine. A proportion would, of course, stand pat. But relatively few would be troubled over the progressive view of religion and Christian activity the laymen outline. Their emphasis on ethical expression would fall in with inherited Chinese convictions. Educated Christians would, in any event, readily accept these proposals. Given time to understand them I feel, furthermore, that the majority of Chinese Christians would respond favorably to them. Ere long they and non-Christian Chinese critics would be asking, "Why are they not carried out?" Then would come exposure to the most devastating criticism of all—spiritual cowardice!

The Maintenance Farmer Speaks Again

By Erland Wadhams

THE SHORT pre-winter days are here again. Harvesting is completed. The year appears behind us in retrospect. We have had our bad luck and surmounted it; our good luck and enjoyed it. Our fundamental needs are supplied; we have worked hard and been happy. Now once more, the lamp lighted, supper over and the children tucked into bed with something interesting to think about, the dining table becomes a library table and we tackle the job of keeping in touch with the outside world and making up our minds what we think of the latest developments—a continuous process.

The lack of a radio has saved us the most wearying features of a hard fought presidential campaign, yet we have not been without interest in the issues at stake. There has been no confusion or uncertainty in our minds. The principle in which we believe has not made the front page of any paper so far as we know. No party or candidate has endorsed it. Often the opening paragraph of the article we have chosen to read disposes of our theories with a brief, undefended, dictatorial statement that they are not to be considered. Always, they are brusquely dismissed or completely ignored; which ruffles us not at all. We have always known that we were outvoted. We smile and say to each other, as the old Quaker said to his mate, "Wife, the whole world is crazy but thee and me; and sometimes I think thee are a little queer!" We realize that humanity is obsessed by another idea which must run its course before men seek further for the satisfactions of life.

Future Depressions

It is not for us to enumerate the reasons for the unsatisfactory condition in which the world now finds itself. But two very vital ones stand out. First, the cupidity of man; the fact that men have not played fair with each other. High and low are guilty. Regardless of what they have *received,* they have not *sought* justice. They have sought a scale weighted in their own favor. Our Insulls are bearing the blame for present conditions—and rightly—but to turn civilization upside down and put the workingman in places of authority would be to discover that the bottom of industrial life is as rotten as the top.

This is a fundamental weakness that renders socialism and communism dead issues so far as we are concerned. No intricately organized system of government can relieve the pains of a world suffering from a lack of moral ideals. In the words of Washington, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." These supports have been neglected. The present generation has crowned Washington with laurel, but his words have been forgotten.

Our impression of the present public school system and of the sporadic and fragmentary results of religious teaching by the churches and their auxiliaries does not indicate that the near future will show any great improvement of this defect. Whoever may be to blame, to us it seems evident that the ambitions of the majority of our coming citizens are more likely to be expressed in the desire to acquire motor cars and similar contrivances for keeping up with the Joneses and getting ahead of the Smiths than in the quest for justice and fair play.

Too Complex for Control

Regardless of what one may believe concerning moral and religious trends of the future, there is a second great cause of the world's distress, which, we believe, precludes the political theories now so popular. It is another frailty of man, but one with which we have more sympathy. To put it briefly, man has created such a complexity of civilization that he can no longer fathom the intricacies of its cross-currents. Civilization is like a huge machine out of control, and while it tears itself and mankind to pieces, men stand and vainly argue as to what is the matter and how they may tinker it up. It is much too complicated for mortal minds to master, yet each suggested change adds to its complexity. What is the obvious remedy? To scrap the machine! To put in its place a simpler structure; one that man can understand and make do his bidding.

Because man cannot be trusted to play fair and because he is not capable of understanding or controlling the present form of civilization, our most practical recourse would seem to be an organization in which each biological and geographical unit takes care of its own needs. The smaller the unit, the easier for the individual to safeguard his rights. It is the complexity of modern life that gives the supercrook his chance.

Back to Simplicity!

This means that the family and the neighborhood will supply its own needs—at least its essential needs. It means a breakdown of the world's economic organization, and you say, "Oh no, that cannot be! The way of evolution leads up!" Our reply is: this is the ultimate outcome of the course the world is following and seems bent upon following, all political and economic theory to the contrary notwithstanding.

The time has come to say a word in defense of simplicity. "Come with me to my barn," says the maintenance farmer, "and I will show you what I mean." He points out to you an old and battered one horse cultivator. In the dim light, you examine it. It was "the latest thing" in its day, but its day is obviously over. Wait a bit! What has happened to that old cultivator? It is all the maintenance farmer possesses, except his trusty standby, the hoe, with

XUM

which to cultivate his potatoes, corn, cabbage, tomatoes, whatever he hopes to grow, in that formative weed time of early summer.

"But," you protest, "can you use an old thing like that? The levers are rigid with rust, the gauge wheel is gone—"

"Yes," assents the maintenance farmer, "the frills are gone; but the essentials are there!"

May heaven give us, in the coming generation, men and women who can distinguish between the frills of life and the essentials! But if so, it will be because essentials were emphasized in their educational program; whether that program be arranged by man or the Great Educator.

Our Ancestors Were Comfortable

The coming generation is being taught to think of pioneer conditions with a shudder. It is taught that life has been made more livable by that vast multitude of little and big nothings with which the market is now flooded; those things which in this country are indicated in bulk by that tricky and overworked term, "The American standard of living." As a matter of fact, our ancestors were as comfortable as we, if not more so. To us, this fact needs no demonstration as we look from our hilltop window some sleety, sloppy night in late fall or early winter and see on two distant roads the returning lights of the cars of neighbors who have sought work away from home, in the frantic and for the most part vain quest for the wherewithal to live in modern fashion. Once the maintenance farmer was in that procession of wind-slashed, sleet-pelted homecomers, while his anxious partner waited and worried at home. Home? Once a place to eat supper and sleep! Now it is a place to live, with all that living means in its largest and truest sense. As he lights his lantern to finish the evening chores at the barn, the maintenance farmer gives thanks to God that he lives with his work, and need no longer expend more energy in pursuing it than in doing it.

Because our neighbors have not joined in our search for simplicity, we have not been able entirely to dispense with the need for money. There are still the taxes, and debts we had to contract in getting a foothold. But as time goes on, our need for money decreases, while at the same time our comfort increases. No, we do not care to rejoin that caravan of wind-swept, rain-soaked, homeward-bound workmen at nightfall. There is a better way, the way of simplicity.

Frankly, we believe the nearer home our essential needs are taken care of, the better for all concerned. We have in our vicinity a woolen mill. Yet to the people of our town, facing a northern New England winter, woolen clothing is one of the greatest problems of comfort. For the most part, we wear cotton, or hand-downs from more prosperous friends in the city. Yet it is perfectly feasible for us to raise wool to supply our own needs.

What happens when we take our little bundle of wool to the mill and ask them to make us cloth? They say, "We cannot help you. You must first sell your wool to some large concern in the city, which will then resell it to us. You will not get enough for it to buy a yard of cloth, but that is your hard luck."

A System Breaking Down

Well, just at present, it is their hard luck too, for the mill is idle when it might be busy supplying our needs. As for us, we should worry. We have a neighbor who not only owns a spinning wheel but knows how to use it, and we can learn. Three of our neighbors own sheep. We can get wool. It will be the owners of the woolen mill that suffer in the end.

We are experimenting with the tanning of leather. Our first attempts were not completely successful but they bore promise. We have in mind a pattern for a shoe; a cross between a moccasin and a work shoe. It should be comfortable if not ultra-stylish. With hand mill and home made sieves, we are experimenting successfully with the making of whole wheat flour. We enjoy the nut-like flavor of our bread as compared with the bleached and tasteless product of commerce.

"But," you say, "look at the shoemakers and millers you are helping to throw out of work."

We defend ourselves. They are part of a complicated system that is breaking down. For them, change is inevitable.

Yes, we will have our vote for simplicity, though it did not appear in the platform of any political party. Ours is an economic vote. And as for the future, God's warning, "Mene, mene, tekel, upharsin," is written on the walls of our whole industrial, commercial, and monetary system. Industrialism is doomed; and with it both capitalism and socialism. For in the end, simplicity will have its way; either through the constructive efforts of men and women who understand the need, or through the disintegration of a civilization that has become too complex to endure.

BOOKS

House-Party Evangelism

FOR SINNERS ONLY. *By A. J. Russell. Harper & Brothers, $1.50.* THE CONVERSION OF THE CHURCH. *By Samuel M. Shoemaker, jr. Fleming H. Revell Company, $1.25.*

THE ORGANIZED movement for intimate sharing of personal experience, especially of faults and sins, which began fourteen years ago in America, and is now returning to this country after a wide circuit in Great Britain (where it was rechristened as the "Oxford group") and South Africa, is given in these two books an interpretation that may be regarded as semi-official. It is clearly implied in Mr. Russell's account that he was encouraged by Dr. Frank N. D. Buchman, the father of the movement, to attach himself closely to it for the purpose of attaining such an inside understanding of its principles and methods as to enable him to write with a degree of discrimination and authority.

Mr. Russell is a well known and experienced London journalist who had specialized in projecting religious discussion and other religious features into the newspapers on which he was employed. He was attracted to the work of Dr. Buchman and his associates when they were at Oxford university. His journalistic zest was soon reinforced by a genuine sympathy for the work being done, and he was taken into the inner circles of the leaders. A trip to the United States was arranged, during which he traveled with several of the group teams, visiting a number of cities and universities. His book is, in the main, the recital of his experiences and observations.

The reader will get here a fairly clear understanding of the conceptions which underlie the "Oxford group" and of the technique upon which it operates in house parties and otherwise. It is probable that the cases of conversion which Mr. Russell has included have been selected with great discrimination. At any rate, the sex feature which played so prominent a part in the early Princeton days that Dr. Buchman's activities were suspended by the university authorities, has been either eliminated from the movement itself or "played down" deliberately in Mr. Russell's semi-official version. The latter seems to be more probable.

Mr. Shoemaker is pastor of Calvary Episcopal church, New York city. He was one of the leaders of the Buchman movement while an undergraduate at Princeton and has been closely identified with its development during the subsequent fourteen years. His little book supplements the Russell volume in the sense that it comes to the matter from the point of view of a clergyman, a professional moral guide and leader. Mr. Russell tries constantly to keep the outsider's point of view. Mr. Shoemaker stands definitely within, not only the church, but the ministry, and interprets the principles of the group in a way that is especially pertinent to ministers and other religious leaders.

The basic concept upon which the author's own religious work and that of the Oxford group proceeds, he says, is the conviction that "the primary work of the church is the remaking of the inner lives of individuals, through the power of the living Christ." Our moral life on the inner side is weak and sinful because we do not "share" our sins with one another. It is not enough to share them with God direct, nor is it fully effective to share them with a priest at the confessional. One confessional has value, but it lacks the other half of sharing—the sharing of the priest's sins with the confessor. This "sharing," says the author, is not so much of an ordeal as most people who have never practiced it imagine. It brings relief, and life becomes a joy when "the worst" about ourselves is known to at least one other human soul.

Other ideas besides "sharing" characterize the Oxford group. "Guidance" is one, the "quiet time" is another, "witnessing" is another, "soul changing"—the spontaneous desire to win others to the "shared" life—is yet another. Mr. Shoemaker develops these all as the essential and distinctive activities of the first century Christian whose radiance and sense of victory he desires to restore in the modern church.

The Oxford movement is now working intensively in a number of American and Canadian cities, where it is gaining converts and unusual public recognition. What its permanent significance may be, it is too early to say. It has met with favor in many high places in England. It comes at a moment when the critical vigor of Christian leaders is pretty much enervated, and their susceptibility to any emphasis that promises to revive enthusiasm and invest the Christian life with fresh content is more responsive than in many decades. It would be deplorable for the Christian church to meet this new movement either with stubborn prejudice or with uncritical sentimentality.

C. C. M.

Books in Brief

SECURITY BY DISARMAMENT. *By G. Norman Robbins. Williams & Norgate, London, 3/6.*

Security by armament? Well, all the nations of the world have always had all the armament they could get. Have they ever enjoyed security? Security is not just a little interval of peace between wars, but an assurance that both the life of the nation and the lives of its individual citizens will go on in a sane and normal development. No armed nation has ever had such assurance. And now we need security not only against the perils of possible defeat in case of war, but almost equally against the dangers of victory. In this little book of only 127 pages Mr. Robbins (who will be remembered as the author of "Is the Christian Church Necessary?") traverses the whole field and presents the whole argument for the dissociation of the ideas of armament and security. There is not a fanatical note in it. He is thoroughly realistic in his view of the world. It is just because he is realistic that he is able so ruthlessly to deflate the false romanticism of war. The book was written for English readers. Just now it ought also to be read by the French. And what is more important for us, it ought to be read by Americans.

WE THE PEOPLE. *By Roy F. Bergengren. Stratford Company,* $2.00.

The author tries—not so very successfully—to determine the purpose for which this nation was established. He seeks his evidence in classic statements of Franklin, Washington, Lincoln, Hamilton, Jefferson, and others. Then he traces various trends of modern national life to see how well we are working out this purpose of the founders. And he finally discusses some national and international issues by way of suggesting means of bringing present-day life more into harmony with this purpose. The idea back of this book is a good one. The author's merely partial success is due to the fact that the task was just too big for one man or one volume.

THE JOY OF IGNORANCE. *By T. Swann Harding. William Godwin, Inc.,* $3.00.

The name of T. Swann Harding is not unknown to readers of The Christian Century. In this sprightly volume Mr. Harding discusses many of the common convictions that have been bred in us, especially in regard to health and physical welfare, by the scientific, quasi-scientific and pseudo-scientific propaganda put forth by those who have something to sell. He presents an immense amount of detailed information, without for a moment ever letting it get tiresome, but underneath all the details runs a current of keen and critical analysis of the processes by which popular beliefs are created. Along with the other merits that such a discussion has, it is a valuable help in building up sales-resistance as a protection against the reiterated blandishments of advertising.

THRILLS OF A NATURALIST'S QUEST. *By Raymond Ditmar. The Macmillan Company,* $3.50.

Just how does a man who lives in the city get to be an expert on wild animals? Dr. Ditmar answers that question so far as he is concerned. First, he gets a job as a boy in a scientific museum, does the dirty work for the curator of entomology, goes on collecting trips with him in the suburbs, learns to mount butterflies and beetles. Then he makes a private collection of live snakes, catching some of them in

XUM

Central park and others up in New England and exchanging with collectors in tropical countries, until he builds up a menagerie of two or three hundred serpents, both harmless and poisonous, all neatly caged and housed in the attic of the family residence, and learns how to brush their teeth and help them shed their skins. (If he hasn't that kind of family, the process stops right there or takes some different turn.) Then, on the basis of demonstrated knowledge and efficiency in handling these engaging creatures, he gets a job with the New York zoological garden, and after that the way seems fairly clear, right down to the point where he takes a king cobra to Washington in a suitcase which he keeps under the covers with him in the Pullman berth at night to keep the delicate monster from freezing. Ditmar did all of those things, and then became an expert on mammals. This is an extraordinarily interesting and dependable book on animals, with the thrill of adventure in it but not a word about hunting. This is the quest of the scientist, not of the trophy-hunter.

CORRESPONDENCE

Does the Analogy Apply to Modern Missions?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of Nov. 23 Mrs. Buck says that the foreign missionary should become a part of the native life. It appears that our Lord acted on this principle when he identified himself with the religious movement inaugurated by John. In submitting to baptism by John he became a private member of the new society on equal terms with Peter and the others who were already disciples of John. John thus became titularly his master, and so every appearance of rivalry with John was avoided. From this private position he proceeded to make friends with those who were to be his disciples; and the new movement developed out of the old without strain.

John, not understanding the Lord's purpose, was disposed to refuse to baptize him. But Jesus said that it was becoming that he should proceed in this way to the fulfillment of all righteousness, that is, to the amplification, the perfection of the old righteousness exemplified in John.

It was the wise, kindly, courteous and effective way of going about his task of implementing the incomplete moral revelation and moral life exhibited in John. Thus he served.

Toronto, Ont. JOHN J. FERGUSON.

Refunding the Internal Debt

EDITOR THE CHRISTIAN CENTURY:

SIR: In these days of discussion of both the economic and ethical aspects of war debts and governmental expenditures there seems to be no public discussion whatever of the possibility of the United States reducing the burden of taxation by lowering the amount of money needed to pay interest on the public debt. The national debt today stands at roughly twenty billions of dollars. Perhaps fifteen billion dollars of this debt is represented by Liberty bonds most of which call for the payment of interest at the rate of 4¼ per cent per annum. If a bond issue were authorized calling for refunding of all outstanding war bonds and the new issue of bonds called for only three per cent interest the saving in interest charges per year would approximate one hundred and fifty million dollars a year, a very considerable and lasting saving in federal expenditures. Great Britain, France and Australia have recently successfully carried through such conversion of their war debts. The capitalistic press is singularly unanimous in silently ignoring the obvious lesson for our nation while clamoring for economies at the expense of underpaid government employes and war veterans. I do not argue that important economies could not be effected in the government expenditures for veterans and in virtually every other branch of the federal government but it is simple ignorance to maintain that only the relief of veterans offers opportunities for substantial economies.

The bondholder is virtually the only undeflated economic class today. The man who loaned a dollar to the United States in 1918 when wheat was pegged at $2.20 a bushel is getting back purchasing power today when wheat is 42 cents at Chicago, which amounts to over five times the purchasing power he loaned. For him to patriotically and voluntarily exchange his 4¼ bond for a 3 per cent tax-exempt government bond today would involve no real economic loss whatever to him. His apparent sacrifice would be as nothing to the sacrifices other classes, such as veterans, farmers, wage-earners and others, have made during this depression which is a direct outgrowth of the World war. This is more than an economic issue, it is a vital moral issue. When the investors of other nations far more impoverished than the United States have patriotically rallied to their country's call to convert their war bonds, is it possible our investing classes are so selfish and blind as to demand that they alone shall not suffer any of the economic consequences of war and depression? It may be added no nation but the United States has our peculiar and inequitable system of exemption of proceeds of government securities from the income tax, but this fact makes it all the more probable that our government could successfully convert our war debts into bonds calling for far less annual interest. Let the holders of Liberty bonds, now largely owned by wealthy investors and institutions, lead in patriotism by voluntarily advocating such a conversion and then we might look more favorably upon the propaganda of their creature, the National Economy league, to cut the cost of federal relief of war veterans.

Bordentown, N. J. ROBERTS WILLIAMS.

Help for the W. R. I.

EDITOR THE CHRISTIAN CENTURY:

SIR: Any organization that unites the war resisters of 54 countries in a world movement; that maintains affiliated sections in 26 countries; that carries on correspondence in 14 languages; that holds regular international conferences under enormous difficulties; that rescues or relieves from persecution, through worldwide protests of intellectuals and workers, many obscure but pioneering rebels against military autocracy; that has secured the cooperation of Einstein, Wells, Rolland, and numerous renowned figures; and that does all this, year in and year out, on what is probably the lowest budget of any movement in the world in proportion to actual achievement—deserves to keep on with its indispensable work.

But the members and groups of the War Resisters' International in many lands are struggling against conditions incredibly worse than those faced by adventurous groups in the United States, hard as our own situation often is. A budget of one thousand pounds annually cannot be curtailed drastically without disaster.

On behalf of the western hemisphere committee of the War Resisters' International, with members from most American pacifist bodies, this appeal is addressed to Americans who abhor war, and who have an opportunity to sustain those in various countries who can oppose war uncompromisingly only by coming into immediate conflict with ruthless militarism and conscription. Furthermore, a fine, constructive job in war prevention is being undertaken by the W. R. I., building up as it does throughout the world an intelligent, unified opposition to war even as a last resort, while at the same time laboring to eradicate the root causes of war in the social order.

Contributions large or small may be sent (preferably) direct to Arthur Ponsonby, chairman, War Resisters' International, 11 Abbey Road, Enfield, Middlesex, England; or to the undersigned, who will forward them promptly.

Wilton, Conn. DEVERE ALLEN.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Urges Cooperation As Today's Need

Dr. W. J. Hutchins Says Divided Church Is Impotent—Dr. Poling Talks of Marching Youth

(Correspondence from St. Louis)

ST. LOUIS, Dec. 8.—Dr. William J. Hutchins, president of Berea college, has just returned from India, whither he had gone with a commission of educators for the study of the Christian colleges of that great land. Speaking at the 23rd annual fellowship dinner of the church federation, he brought a vital message of the need of Christian cooperation. Dr. Hutchins said: "Whether on the foreign field, among the mountain folk of Kentucky, which Berea college serves, or in our great American cities cooperation is primary to all successful effort. A church divided at heart," he declared, "cannot hope to assume the economic burden of the enterprise. Broad-minded laymen have no interest in competitive sectarian efforts. Competition is war, waste and death. On the foreign field a divided church is a luxury in the midst of material and spiritual starvation, and luxury in these days of economic distress is a crime. It is the glory of foreign missions," Dr. Hutchins said, "that they are teaching the better lessons of cooperation. The adventure of cooperation in our great cities and now beginning among the mountain folk is a presage of larger success. The story of the united churches in Canada and India is a thrilling one."

Dr. Hutchins struck a heroic note when he declared that the only cooperation worth talking about is the cooperation of those who hold or are held by convictions for which they are willing to lose their jobs, to go into the breadline, or to die, if the need should come.

* * *

The Exploiting Liquor Traffic

When Dr. Daniel A. Poling visited the city in the interest of Christian Endeavor of which he is the international president, and of the Radio youth movement, reporters of the city press remembering his former visits as president of the Allied Forces for prohibition were more concerned about his opinions on the present congressional repeal and modification movements than his work among youth. In an interview he said: "The recent election was not a mandate for naked repeal of the 18th amendment—if it was a mandate—it was also a mandate to fulfill two promises, to protect dry territory and prevent the return of the saloon. The public does not want to see the return of the saloon, and if it becomes apparent that there is a possibility of its return, there will be another wholesale shifting of voting sentiment. We are not at war over the 18th amendment, but we seek the destruction of the exploiting liquor traffic."

* * *

Dr. Poling Speaks on Marching Youth

Dr. Poling's addresses were concerned with our youth. His Sunday afternoon addresses, now in their eighth year, are broadcast over 51 stations. An advisory committee of college and university deans with 14 college graduates are associated with him in answering over the radio and in personal letters the many thousands of young people seeking guidance. "Ninety per cent," he says, "is inspirational and ten per cent vocational. Religion is at the heart of all their life problems. We inspire them to go ahead."

In a great Endeavor mass meeting, he said: "I believe in Christian Endeavor for what it has contributed to my own life personally and to those of the many millions of young people who in the 50 years of the organization have been united in its services."

The mobilization of these youth for teaching and training means more to this world in the creation of ideals, clean living, better citizenship, the overthrow of vice and the solution of the present crisis than all other movements among men. "They are come to the kingdom for such a time as this."

* * *

Some Pulpit Changes

Ministers leaving the city are Rev. E. M. Mains who goes from West Park Baptist church to Whittier, Cal.; Dr. J. E. Crowther from Grace Methodist to Trinity church, Denver; Dr. H. H. McConnell from First United Presbyterian church to Second church, Wilkinsburg, Pa.; Dr. W. E. Bell from Union Methodist to Roberts Park church, Indianapolis. Those coming to the city are Dr. Robert Porter, from Country Club Congregational church, Kansas City, to First church. Dr. George H. Tolley, associate with the late Dr. A. Ray Petty, First Baptist church, Kansas City, to Second church. Dr. Edward B. Willingham, from Lynchburg, Va., to Delmar Baptist. Rev. W. A. Todd from Tulsa, Okla., to Immanuel Baptist. Dr. H. A. Woolall, from St. Mark's Episcopal, Washington, to St. Peter's. Dr. Loren M. Edwards, from Trinity Methodist, Denver, to Grace church. Dr. Alpha H. Kenna from Roberts Park, Indianapolis, to Union Methodist. Dr. C. M. Laing from Tarkio, Mo., to First United Presbyterian. Rev. A. T. Moore from Hutchinson, Kans., to Second United Presbyterian. Dr. Robert A. Kevin, from St. Stephen's church, Philadelphia, to Grace Episcopal church, Kirkwood. Dr. S. B. Campbell with extensive experience as a Methodist district superintendent returns to the city for a second term in that office as the leader of his church forces.

CHARLES O. RANSFORD.

Sunday Evening Baffles Pastors

Pittsburgh Ministers Try Many Experiments to Solve Problem of "Second Service"—No Sensationalism

(Correspondence from Pittsburgh)

PITTSBURGH, Dec. 14.—Attend any conference of ministers, where they frankly face their problems, and you will find them baffled and distressed over the so-called "second service." The morning hour of worship is quite difficult enough, with so many members staying away because they cannot pay their dues, cannot dress well enough, or cannot afford transportation; but the evening hour is desperate. This seems to be true all over the United States, and the paralyzed industrial centers are particularly hard hit.

A number of ministers have abandoned the evening service altogether, saying that there is no scriptural precedent for it anyway, and, since the people do not seem to want it, they do not intend to worry and work themselves into the grave by trying to pump oxygen into such a moribund affair. More, with a fine show of fidelity and courage, march into the evening pulpit as a soldier might face a firing squad before a brick wall. The tricks and schemes used in many cases are pathetic, and yet the preaching of the "old gospel" does not seem to fill the churches either. What to do?

* * *

Three Simultaneous Services

Dr. Edward Bleakney, liberal and fearless leader of the Mt. Lebanon Baptist church, resolved that he would not continue his evening service unless an average of 100 attended. Last year, "a new low" having been reached, the Baptist preacher called in his board and stated his case. Accordingly, he has organized and is now supervising, not "a three-ringed circus," but three evening meetings on Sunday nights. First of all, it was necessary to take care of the "old guard"—the faithful remnant that always had and always would attend church on Sunday nights. These he organized into an adult assemblage in the chapel. Usually outside speakers are brought in, and the devotional note is dominant. Thus the faithful few are salvaged, and perhaps given a new interest in promoting and maintaining their service.

The pastor, being free, now turns his attention first to the high school group. Two capable young people who have had experience with youth, either in the Y. W. or Y.M.C.A., or in college work, have been placed in charge. An average of 35 has been maintained this autumn in this one group. They have recently discussed Mrs. Buck's "Good Earth," "Friendships

XUM

and Warships" and topics dealing with social interests. Miss Helen Crawley, industrial worker, addressed them. The high school group is conscious of its own importance and is rising to its task and opportunity.

The third group is possibly the most active, and certainly has the best attendance—about 40 or more. This is composed of young married people and of those who, being of the same age, would probably like to be married. A kind of forum is employed, and usually outside speakers are brought in. Religion is definitely applied to modern life here and abroad. Some of their themes: "Is Any War Justifiable?" "What About Prohibition?" "The International Platforms of the Three Parties," "What Is Life For?" "The Use of Leisure," "How to Get a Job." Dr. Franklin, of the department of religious education at the University of Pittsburgh, talking on "Is God a Vital Matter to Young People?" is the latest speaker.

Dr. Bleakney goes about from group to group giving encouragement, advice and cheer. The young people often go from the church to the homes of friends, where the sociability is continued. The pastor is convinced that much more good is being accomplished than by the old, conventional evening service. Several other ministers are watching to profit by Dr. Bleakney's example and experience. Here is his personal testimony: "I give my attention to both groups and am very much delighted, because it gives me an opportunity to become better acquainted with the young people, to know what they are thinking about, to direct their thinking on religion. In a word, I believe that this new program gives the minister and the church the opportunity of making a greater contribution to the kingdom than through the old Sunday evening service attended out of loyalty by faithful people who have been present in the morning and who do not need the evening service."

* * *

Sensationalism Does Not Last

Come to think of it there is, right now, not one preacher who advertises sensational topics in order to attract a crowd. We have had such men; usually they do not last long. They flash into town and they fade out. We have had big wooden glory barns, faith healers, "hot gospelers," violent reformers, and small imitations of Billy Sunday. But, significantly enough, the city does not possess such a type now. As a solution for the evening service, it does not count.

* * *

Music Does Not Calm the Local Savages

Some of our large churches, usually those of the Episcopal persuasion, still use music. The value of this is undoubted. Music is refined and inspiring. Calvary church, with the distinguished Harvey Gaul as organist and choir master, and with a chorus of 60 trained voices, is an outstanding example of the use of music. Trinity cathedral, now and again, under the direction of Alfred Hamilton, another remarkable organist, uses music alone for the evening worship. Several churches have large chorus choirs, which add substantially to the value and attractiveness of the second service. But, on the whole, it cannot be said that church music, except in rare cases of strong churches with vast wealth, makes much of a contribution to the solution of the difficult problem.

* * *

The Open Forum

The only regular church open forum, so far as we know, is held in our own East End Christian church. We are in the tenth season. Our discussions cover international relations and outstanding political, social, economic, and particularly religious problems in our own country. The attendance has steadily increased, and people come from all over the city and even from out of town for the addresses and answers to written questions sent up from the floor. It is a rare evening when time suffices to answer the many questions proposed. While the addresses are usually given by the pastor, occasionally outsiders, experts in their fields, are heard. After the forum, coffee and cake are served in Community hall at a friendly hour, where the strangers have a chance to get acquainted with the church people.

* * *

Welfare Fund

After two extensions of time and effort, the Pittsburgh welfare fund went over the top with $3,000 plus to spare, last Wednesday. On account of liberal contributions from federal funds, only about one-half as much was sought as last year; then, over $5,000,000, this year, $2,480,000. Last year, 120,000 individuals contributed; this year, 75,000. A sad comment upon this fact is that fewer people are able to give this season. Fifty-one thousand wage-earners gave $326,000 of the amount. A significant and unusual feature of the campaign concerns our banks, many of which contributed as banks, and some as high as $40,000 each. A leading welfare worker estimates that we have 40,000 families on charity, and that each individual person can receive, at present, only about 90 cents per week. Bad as it is, Pittsburgh is happy to be one of the 11 cities out of 30 which have fully attained their quota.

JOHN RAY EWERS.

Death of Rev. H. N. Brown, Unitarian Minister, at 84

Rev. Howard N. Brown, who in 1923 retired after 28 years as minister of King's chapel, historic church of Boston, died at his home in Framingham Center, Mass., in his 84th year. Dr. Brown was ordained in the Unitarian ministry in 1872. He was minister of the First Parish church of Brookline, Mass., from 1873 until 1895; from there he went to King's chapel.

Home Mission Councils to Meet And Celebrate

The annual meetings of the Home Missions council and the Council of Women for home missions will be held at Briarcliff Lodge, Briarcliff Manor, N. Y., Jan. 9-11, 1933. The sessions will be largely joint sessions of the two councils. A luncheon will be given in celebration of the 25th anniversary of the councils.

Adopt Revised Social Creed

Federal Council Issues New Document Approved at Indianapolis—Refuse Dr. Poling's Resignation

(Correspondence from New York)

NEW YORK, Dec. 17.—The "Social Creed of the Churches" has been revised and the new formulation has been unanimously approved by the recent quadrennial meeting at Indianapolis. The New York office of the Federal council has just announced this good news. We say good news because most of us interested in the church and its relationship to the social order have long felt that the "Social Creed" issued nearly 25 years ago ought to be restated in the light of the experience of these two and a half decades. The new statement is divided into four general sections, an historical statement, an analysis of the social order in the light of Christian principles, a summary of the revised social ideals in 17 articles, and an appeal for a new age of faith. The statement closes with the words, "In our extremity arising out of harrowing social conditions throughout the world, we therefore turn anew to Christ; for the faith of great endeavor, for an overwhelming disclosure of God in the life of humanity, for the dedication of innumerable individuals to the creation of a more Christian social order and for the assurance that what needs to be done, with God's help can be done." It is good to know that the Federal council is alert to the fact that the Christian church must do more than look around and appeal to other authorities for a social program which the Christian community can adopt as its own.

* * *

Matthew Woll Addresses Ministers' Union

Matthew Woll, vice-president of the American federation of labor, addressed the Ministers' Union of America at its meeting at Labor temple last Thursday night. Mr. Woll explained the organization and philosophy of the A. F. of L. and pointed out what the ministers might do to help the federation in its struggles for better living conditions for the workers. He discouraged any efforts on the part of the ministers to affiliate with the federation of labor because they were not organized for the purpose of bargaining with their employers over the conditions of their employment. The Ministers' union, which is open to clergymen of any creed, is growing and any minister interested may secure more information about it from the secretary, Rev. William Lloyd Imes, pastor of the St. James Presbyterian church at St. Nicholas avenue and 141st street.

* * *

The Green International

Some time ago Einstein pointed out the need for an active organization to drama-

tize peace. "The Green International" has come into being as an attempt to meet that need. It has its offices at 132 East 65th street and its members are expected to wear the peace symbol of the green shirt, with the fidelity shown by the fascisti of Italy in wearing their insignia. It states the aims to be universal disarmament, its attitude to be war resistance and its goal a United States of the World. It is sponsored by such well known peace organizations as the War Resisters' league, the Women's Peace society and the Peace Patriots. The Fellowship of Reconciliation is cooperating with it.

* * *

The "Book of Memories"

Rev. William F. Wefer, pastor of the Good Shepherd Presbyterian church, and his wife have recently presented a "Book of Memories" to the church in memory of their little daughter. Members of the congregation who have lost loved ones are having memorial pages inscribed in it. This is a unique plan but it seems a most fitting way to express thankfulness for lives "loved and lost awhile."

* * *

Dr. Dan Poling's Resignation Refused

Dr. Daniel Poling, well known head of the Allied Forces, tendered his resignation this month, as he stated he would do when he assumed the presidency of this organization. The organization, however, has refused to accept this termination of his service, feeling that the work must go on and that no one was as well qualified as Dr. Poling to lead it.

* * *

Study Outline On War

The World Conference for International Peace through Religion has just issued a study outline on the causes of war. This outline is based on the report of its commission number one and is copyrighted by the Church Peace union of this city. This outline is most suggestive and helpful for church groups studying the place of religion in securing international peace. The conference may be addressed at 70 Fifth avenue.

* * *

Christmas Greetings to Missionaries Broadcast

The Presbyterian boards of foreign and national missions are broadcasting Christmas greetings to all their missionaries this evening at 11:20 o'clock. These messages will be broadcast over Station KDKA and the speaker will be Dr. E. Graham Wilson, the secretary of the national board. It is expected that these greetings will be heard in central and South Africa, the near east, the far east, Alaska and the West Indies.

EDMUND B. CHAFFEE.

Mrs. Cornelius Woelfkin Dies In New York City

Mrs. Cornelius Woelfkin, widow of the late Cornelius Woelfkin, for a generation a leader in the Baptist fellowship, died in New York city on Dec. 2, following a lingering illness. Mrs. Woelfkin had long been a member of the executive committee of the American Baptist woman's foreign missionary society. She was a member of the Riverside church, New York.

Minnesota Bars All Overlapping

Aid for Competing Churches Denounced by State Federation—Dr. Osgood Leaves Minneapolis

(Correspondence from Minnesota)

VIRGINIA, MINN., Dec. 17.—The annual meeting of the Minnesota church federation, held at Minneapolis on Dec. 14, and participated in by representatives of the Presbyterian, Methodist, Congregational, Baptist, and Evangelical churches (the Episcopalians hold a consultative relationship), took a decided step forward in the field of church comity. The pastors backed with a resolution a practice which began two years ago, and which has now reached a definite administrative point. This is the practice of refusing mission aid by any of these bodies to create a new church organization in a community of less than 1,000 people where there is already a church of one of the other bodies. The interesting discovery has been made, however, by the survey committee that there are not more than 30 small communities in the state where there is such overlapping. In the northern part of the state, the reverse is true. There many communities are underchurched.

Other resolutions adopted by this group of churchmen opposed compulsory military drill at the University of Minnesota and other educational institutions; called for the abolition of aggressive war weapons including toxic and suffocating gases, flames or bacteria; urged the United States to meet the problem of debts with a generous attitude, and to make the reduction of such debts contingent on substantial reduction in military expenditures, and protested against the use of the radio in broadcasting propaganda favoring the sale and use of intoxicating liquors.

* * *

World Peace Up to The Church

In a lecture at Hennepin Avenue Methodist church some days ago, Dr. S. Parkes Cadman asserted that the cause of world peace is not primarily a cause for statesmen and diplomats, but rather a cause for moralists and religionists, and it is here that the church must play its part. "It is an issue whereby the western church must either stand or fall. If the western church cannot arrest the god of nationalism, it will simply follow the churches of Asia." With other social problems he dealt in the same incisive way, and helped to clarify the thinking of all who heard him.

* * *

Social and Economic Conference

Some time ago it was decided that there would be no session of the Minnesota state pastors' convention this year, but now a group of pastors of various churches feel impelled to come together for a few days study of the existing social and economic situation and the church's attitude toward it. Consequently a two days conference has been called to meet at Hutchinson, Minn., 60 miles west of Minneapolis on the 3rd and 4th of January. Rev. Paul Snyder, pastor of the Methodist church at Hutchinson, is one of the leading spirits in this project. Resource men include Dr. William H. Boddy of Westminster Presbyterian church, Dr. David Bryn Jones of Trinity Baptist church, and Dr. Glenn Clark of Macalester college, St. Paul. The conference will center around the theme, "Building Christian Morality Today."

* * *

350 Carloads of Turkeys

Whether or not the turkeys have paid for themselves may be a mooted question, but the aggregate amount of money paid the farmers of the northwest for their turkey "crop" this year is rather imposing. The Land o' Lakes Creameries, inc., will have handled this year about 350 carloads of turkeys, each car holding approximately 2,000 birds. The big shipping centers are North Dakota and north-

The Selected Writings of BENJAMIN BRECKINRIDGE WARFIELD

Now Complete in 10 Volumes

REVELATION AND INSPIRATION, $3.00; BIBLICAL DOCTRINES, $4.00; CHRISTOLOGY AND CRITICISM, $3.00; STUDIES IN TERTULLIAN AND AUGUSTINE, $3.00; CALVIN AND CALVINISM, $3.00; THE WESTMINSTER ASSEMBLY AND ITS WORK, $3.00; PERFECTIONISM, Volume I, $3.00; PERFECTIONISM, Volume II, $3.50; STUDIES IN THEOLOGY, $4.00; CRITICAL REVIEWS, $3.00.

". . . He was not only a great thinker, but a great scholar as well. He knew the literature of his subject as few men of our time have known it . . . "

—The Christian Advocate.

OXFORD UNIVERSITY PRESS
114 Fifth Avenue New York

HALF-A-MILLION SOLD! and commended everywhere

Tarbell's TEACHERS Guide 1933

"The Lesson Help Without a Peer"

BEST IN THE WORLD

Cloth $1.90 Postpaid $2.

F. H. REVELL CO., 158 FIFTH AVE., NEW YORK

THE COLLEGE OF THE BIBLE
Lexington, Kentucky
Trains for Christian Leadership
Second Semester, January 30—June 7
Summer Session: First Term, June 12—July 15
Summer Session: Second Term, July 17—August 19

XUM

western Minnesota. The farmers were paid a half million dollars for their Thanksgiving fowls, and probably for the entire year the amount will be not far from one million dollars.

* * *

A Present Day Missionary

Minnesota is still a missionary state, and one of the finest pieces of religious work is that being done by Rev. Bert Stanway, a missionary of the American Sunday School union. His parish is the Arrowhead country of northeast Minnesota, St. Louis, Lake and Cook counties, over 7,500 square miles of territory. This territory includes the famous iron ore ranges and a vast area of cut-over timber land. Aside from Duluth and the range towns, the country is sparsely populated making it exceedingly difficult to maintain regular church activities.

Over this great territory, Stanway, the missionary, itinerates, touching 41 communities and supervising Sunday schools in 18 of them. His work is in the rural sections and small villages where there is no organized church. During the past year he made 1,780 calls on his widely scattered parishioners, this necessitating his traveling 20,039 miles. Last summer there were 18 Vacation Bible schools with an enrolment of 801; and a camp at Lake Esquagama with 197 boys and girls attending; this work being under the general supervision of Stanway with a large number of volunteer assistants recruited from various sections of the country.

The present economic conditions have changed the character of Stanway's work to a considerable extent. Constantly on his visits he is finding people destitute of food and clothing, and he always helps them. His home in Virginia is a veritable storehouse of provisions which find their way to these suffering people of the rural district. His is a labor of love and devotion, and his many friends in the Range towns back up his work in a most loyal way.

* * *

Dr. Osgood Leaves St. Mark's

Phillips Endicott Osgood, for 11 years rector of St. Mark's Episcopal church of Minneapolis, has resigned to accept the rectorship of Emmanuel church, Boston, on whose staff Dr. Osgood began his ministry. Dr. Osgood has been one of the outstanding leaders of Minneapolis during his pastorate at St. Mark's and one of the most beloved. He was the first president of the Minneapolis church federation, and instrumental in the establishment in Minneapolis of weekday religious education. During his ministry, 600 members were added to St. Mark's membership, a new parish house was built, a new organ installed, and a complete educational system established. His going is a distinct loss to the church, to the city, and the whole northwest.

EDWARD W. STODGHILL.

Dr. Kinsolving of Baltimore Writes Biography of Bishop Kinsolving

Dr. Arthur Kinsolving, Episcopal leader of Baltimore, has written a biography of his brother, the late Bishop Kinsolving of Texas, under the title, "Texas George."

New England Hears Carols

Broadcast from Yale Chapel—Propose Unemployment Insurance and Reforesting for Jobless

(Correspondence from New England)

SOMERVILLE, MASS., Dec. 15.—Last night I listened, over "The Yankee Network," to the twentieth Phi Beta Kappa concert of the New Haven Carol society, from historic Battell chapel. For an hour and twenty minutes, chorus and organ rendered carols, collected and recovered from the reigns of James I and Elizabeth in England, and from Basque, French, German and Czechoslovakian sources on the continent. Prof. David Stanley Smith, who has arranged them, interpreted each set of three before they were sung. Few carols were composed for church use. "Holy Night," which, early in the last century, won fame for pastor and organist in a little Austrian village, being one of the exceptions. They are rather the expression, in words and melody, of popular emotion at the Christmastide, bright and lively, sometimes approaching dance music. Fanciful, they are sometimes realistic, as when one describes how the shepherd, with the lamb on his shoulder, "digs his heels into the steep mountain-side" as he descends. Thus from many lands and centuries the perennial joy of the birth of one who came to exalt the lowly, bursts upon our serious-minded New England in these days of "encircling gloom."

* * *

Plans for Relieving Unemployment

After 17 months study, and conferences with similar bodies in the other New England states and President Hoover, the special Massachusetts commission on stabilization of employment has filed its report. It goes beyond the bill, proposed at the last session of the legislature, to authorize insurance companies to write group unemployment insurance; and proposes compulsory unemployment reserves to provide $10 a week for ten weeks in a year, to be raised by 2 per cent contributions of all employers of more than 10 workers, until the reserve amounts to $75 per employe. It recognizes, however, that by imposing restrictions and obligations upon its industries, a single state may harm itself, and therefore calls for ratification of the popularly-rejected child labor amendment and a new amendment to the federal constitution which would make it possible to secure uniform labor conditions. At a meeting of the New England Congregational social service committee, Dec. 12, reports showed that labor conditions in Massachusetts and Rhode Island were unsatisfactory; and in Connecticut, whose laws make possible an influx of sweatshops from New York, still worse. The necessity and difficulties of unemployment insurance were discussed, and the greater need of restoring the right of remunerative labor which free access to the land once gave. On Dec. 3, at the Twentieth Century club, Whiting Williams said that "what is on the workless worker's mind" is not desire for means to live so much as a reason for living, by answer to his pathetic prayer: Give me this day my daily job! It is estimated that for the twenty years ending in 1930, unemployment insurance could have been provided for one-half of 1 per cent of the payroll. But in the last two years, when employment has dropped, as it did last summer to 49 per cent of normal, insurance would break down without state aid.

* * *

Forestry Proposed as a Partial Remedy

A committee of the Massachusetts Forestry and Selectmen's associations recommends the conversion of more than 3,000,000 acres of forests and potential woodlands within the state into an economic reservoir affording 10,000 emergency jobs. In forest management, 90 to 98 per cent of the cost goes to labor. In the variety of manual operations required, some possible at all seasons, it affords just what is needed to set unemployed at work. In Massachusetts—and this is typical of all New England—64 per cent of the total area is potential wood-land, unusable for much else. Forests supply material for wood-using industries which normally give employment to 50,000. Virgin supply is nearly exhausted, and in a generation price will be fixed by cost of production. The state could produce 100 per cent instead of 20 per cent of its lumber needs. Town-forests are increasing. Already 7 per cent of forest lands are publicly owned. Eventually, rural towns may thus eliminate the need of taxes. The average acre produces a cord of wood a year. Forests also conserve water supply and wild life, and will make this "vacation land" increasingly attractive.

* * *

An "Older Boys' Conference" Through the Boys' Eyes

After the Pawtucket, R. I., conference, held Dec. 2-4 under the auspices of the Bi-state committee of the Y. M. C. A., I interviewed three high school pupils, aged 16 and 17. They were much impressed by the attendance of 870 delegates, as proving that religion really interests youth. They enjoyed the spirited singing; but the "Conference hymn," "We are living . . . in a grand but awful time," was tried only once because "it had a doleful tune!" The general theme: "A life planned—for what?" had not made the impression to be expected, perhaps because vocational guidance is also given in schools. Appeal to such heroes as Dr. Grenfell and Raymond Robins had not been in vain. "We become like what we admire." "Those now boys will have to solve the economic depression." Such were the sentences that sunk in. The discussions of the twenty groups, into which the conference divided, were appreciated especially by the two who had attended last year. They remembered the story of the boy in whose room smutty pictures came down when a picture of Christ was hung there, but did not see why. I was most surprised that their notes included sentences from Dr. Allyn K. Foster's address on "The Intimacy of the Invisible." "The universe is saturated with life. Mind runs it. God,

its heart, makes it one." For they confessed ignorance of the Bible, and theological terms were beyond their ken.

* * *

New Haven Notes

"Whether civilization is headed toward paradise or purgatory, the United States will get there first," said Newton D. Baker to an audience of 3,000 in Woolsey hall, to which he had been introduced as "the greatest secretary of war," "an idealist and reformer with a disproportionate amount of common sense." Our American democracy is now being tested, he held, by the new world unity. Every religious and humanitarian group has endorsed adherence to the world court. But "the processes by which we determined our attitude toward the League of Nations were unworthy of a great people." The usual rules as to debts "cannot be applied to a world which has double-crossed itself by a series of international debts which will exhaust its people for 62 years."

The Journal-Courier, though a foe of the 18th amendment, approves the enforcement of laws against drug-peddlers and lotteries. "In no times, good or bad, can the lottery racket be justified. For the manager, it is a source of criminal income. For those who bet, it is an out-and-out gamble which weakens public morals."

E. TALLMADGE ROOT.

English Author Says Church Has Failed

John Drinkwater, English playwright and poet, spoke two weeks ago before the Institute of Arts and Sciences of Columbia university, New York city, and in his address declared that the church, which "even in our own lifetime has failed mankind in the crisis of both war and peace," has lost touch with the active life and thought of the world. "The church in 1914 ought to have refused flatly to lend support to the madness that was driving the world to defy every tenet of Christianity, and instead the church enthusiastically got into the row to its lasting disgrace."

Dr. Morgan to be Succeeded in Philadelphia by His Son

Dr. G. Campbell Morgan, who recently resigned from Tabernacle Presbyterian church, Philadelphia, that he might return to England, will be succeeded in the Philadelphia church by his son, Dr. Howard Morgan, who has been the pastor of a Congregational church in Bowling Green, Ky. His new service will begin Jan. 1. For two months, during the late summer, the son occupied his father's pulpit in Philadelphia, while Dr. Campbell Morgan was in England.

Rev. A. J. Lord in 30-Year Service At Meriden Congregational Church

On Dec. 4, the First Congregational church, Meriden, Conn., celebrated the 30th anniversary of the coming of Dr. and Mrs. Albert J. Lord to that church. On the evening of the anniversary day the churches of the city joined in a union service and listened to a sermon by Rev. Charles E. Jefferson of New York.

Educate Youth in Temperance

Churches, Parent-Teachers' Groups Take Lead—Protestant Youth Study Jewish Symbolism—"Y" Speaker Popular

(Correspondence from the Northwest)

SEATTLE, WASH., Dec. 12.—Dry leaders of the state of Washington are planning for an effective program of education which will center largely in the churches and parent-teacher organizations. On Dec. 6, in the city of Seattle, the first of a series of study conferences was held with official representatives present from the Anti-saloon league, the W. C. T. U., the Allied forces and the Good Templars. Rev. A. Ray Attebery, pastor of Grace Methodist church, Seattle, has been appointed director of youth activities by the Anti-saloon league. He will conduct this work in addition to his regular pastoral duties.

* * *

Japan Young People in Christian Conference

More than 200 young people of Japanese parentage registered for the annual sessions of their Northwestern Christian conference which met in Seattle during the last week of November. Delegates came from 14 communities of Washington and Oregon. A vigorous program is conducted by these American-Japanese who do not hesitate to cross denominational lines in pursuit of worthwhile objectives. In Seattle the leading Japanese churches are the Episcopal, Methodist, Congregational, Presbyterian and Baptist.

* * *

Protestant Children Study Jewish Symbolism

Protestant boys and girls doing eighth grade work in the weekday Bible schools of Portland, recently attended Temple Beth Israel in a body. Rabbi Henry J. Berkokitz led them in a study of Jewish religious symbolism and ceremony. This was the third annual visit with parents, teachers and friends of the boys and girls also welcomed. The Portland council of churches conducts 13 weekday Bible schools this year.

* * *

Will Hold School For Ministers

The annual midwinter school for ministers and Christian workers which is conducted at the First Baptist church, Seattle, will meet Jan. 4-6. Lectures this year will be Dr. John W. Johnson, professor of theology in the Berkeley Baptist divinity school, and Dr. John Bailey, professor of New Testament in the same California institution. Both of these men have just returned from a period of study in Europe, Dr. Bailey also spending some time in Palestine.

* * *

Church Abandons Independent Commissary

Calvary tabernacle, a non-sectarian church of Portland, which claims a membership of 3,000 and whose pastor, Willard H. Pope, has developed a large radio following, has decided to discontinue its large independent commissary. Food and funds for this church commissary have been received from all over Oregon. Mr. Pope says: "The full strength of my congregation will be thrown into the campaign to raise food, clothing and fuel for the Sunshine division of the police department."

* * *

Chamber of Commerce for Sale of Beer

The Portland chamber of commerce, one of the largest on the Pacific coast, has gone on record, through action of the directors, favoring the sale of beer. The resolution reads: "We favor the immediate modification of the Volstead act by the present congress to permit the manufacture and sale, under proper safeguards against the return of the saloon, of 3 or 4 per cent beer of such alcoholic strength as may be determined to be legal. We hold this question to be purely economic, in the public interest, and a forward step in the rehabilitation of general business."

* * *

And So Forth

Word comes from California that Charles Clayton Morrison, editor of The Christian Century, will be lecturing in that state soon after the first of the year. Groups are already beginning to inquire as to the possibilities of securing Dr. Morrison for some addresses in the Pacific Northwest. It will probably be well for those who are interested to make their appeals in the Chicago direction at once.

Dr. S. Earl DuBois, pastor of the Laurelhurst United Presbyterian church of Portland, Ore., has just entered upon his 28th year as leader of that congregation. A new church and parsonage have recently been completed.

In observance of his 91st birthday, Rev. Lemuel H. Wells, rector of St. Andrew's Episcopal church, Tacoma, was assisted in a communion service Dec. 4 by Rev. S. Arthur Huston, bishop of Olympia.

E. A. FRIDELL.

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Two-Minute Stories
By Carl S. Patton
53 stories for children. A handy-book for teachers, superintendents, ministers. $1.25
Order from your bookseller or from the publishers
WILLETT, CLARK & COMPANY
440 S. Dearborn St., Chicago
200 Fifth Ave., New York

XUM

English Views on Debt Note

Payment Held Method to "Buy Time"—Dean Inge on Christmas—Sunday Movies Approved in Croydon

(*British Table Talk*)

LONDON, Dec. 6.—The note to America was almost universally approved as a fair statement of the British case. It came certainly as a surprise to our people that anything in the nature of a threat was discovered in it. All that the note seemed to us to explain was the inevitable result, in the opinion of the British government, if the payment on Dec. 15 were paid. It is now generally agreed that if congress does not agree to the postponement of the payment—and this now seems almost certain—the money will be paid in gold. This will deplete the British stock of gold and will lead to a number of dislocations in commerce and exchange, about which no one speaks with complete confidence. Some have described this payment on the 15th as "buying time." These vast transfers of money cannot go on permanently, except in the form of goods and services; but how can this be done while tariffs are high and in some cases prohibitive? In any case the payment due at this time will be paid, and the question of further payments will be postponed. There are some who quite seriously believe that by paying this instalment the British government will be doing harm to the trade of the world in a time when that trade can least stand it.

* * *

A Health Conscience

It might have been expected that in the present depression there would have been an increase in the number of children who show signs of malnutrition. Sir George Newman, the chief medical officer of the board of education, reports that in 1931 no measurable physical ill effect upon the child population could be found. The work of Sir George's department is done so thoroughly that 57 per cent of the children in average attendance at the schools were passed under review during 1931.

There are many arguments used in criticism of the "dole" but here at least is an argument in support of it; during the very prolonged depression in the shadow of which this country has been lying for years, the health of the children has not suffered. This is not to be explained simply by the "dole," but that clearly has helped to guard the children from lack of nutrition. At the same time a new health conscience has grown up. "Of this," Sir George adds, "there is abundant and undisputed evidence. The children as a whole were cleaner, better in physique, better fed, better clothed, better natured, than they had ever been since we possessed records of them." The average cost of this medical service is 8s, 2d per head.

* * *

Two Leaders on Meaning Of Advent

The sermon of Dean Inge, to which I referred last week, ended with a beautiful interpretation of the inner meaning of Advent. If we are faithful in the performance of every clear service, obeying every prompting of conscience and of love, we are silently building up that house, whose builder and maker is God. And with this prayer he finished his discourse: "Even so, come, Lord Jesus. Come into our hearts gently and silently, transforming us by degrees into Thine own likeness. Crucify in us what is bad, straighten what is crooked, heal what is sick, warm what is cold, that so our whole spirit, soul, and body may be found blameless and entire when we stand before Thy judgment seat."

Another voice raised at this time tells us of the choice before us. "Science holds out two hands," Canon Dearmer writes. "But we cannot have both. If we choose the bad we cannot have the good." Science is non-moral. She offers us bombs to crumble cities to ruin and at the same time she offers us means whereby we can make our cities "clean, smokeless, healthy, noble, splendid and inspiring." It is *we* who make the choice. *And we can end war.* We *can* destroy the vile brood that make the war spirit. We *can* make science serve the true end of mankind.

* * *

Shall Cinemas Open On Sundays?

In Croydon a poll has been taken upon the question whether or not cinemas are to open on Sundays. Croydon has for its bishop, Dr. Edward Woods, who entered into the field with a solution of a new kind. It was to the effect that the cinema proprietors should make a gentleman's agreement to submit the Sunday evening program to the censorship of a local committee. The party which supported the bishop won by 34,617 to 24,386. At a specimen performance the films shown were "Alexander Hamilton," an historical romance, "The Fox Hunt," a cartoon, "Canterbury," scenes in the city, and a news reel.

The bishop did not take with him the entire religious public. Lord Rochester, who is a Methodist, was against him, and so was the Free church council. The question will be opened in many cities in which a ballot has to be taken. In some of them there will be a controlled program, but in others the decision will be a simple one—for or against the opening with freedom to the proprietors to show whatever they please. The opponents of Dr. Woods allege that the "gentleman's agreement" has no binding force and in time the Croydon cinemas will claim freedom to show what they please. That will depend upon the measure of public support given to the plan which is to be tried.

EDWARD SHILLITO.

Thinks Betrayal of Drys May Have Caused Col. Robins' Breakdown

A few weeks ago the Louisville Times came out with an editorial hinting that President Hoover's "betrayal of the drys" may have caused Col. Raymond Robins' breakdown. Col. Patrick Callahan of Louisville, prohibition champion and an intimate friend of Col. Robins, wrote thus to the Times: "There is much more truth than fiction in your conclusion. . . . It is my firm opinion that there was never such a case of 'being between the devil and the deep blue sea' as Colonel Robins found himself after the speech of acceptance by his friend, Herbert Hoover. . . . I know of a letter he wrote during the month of August in which he showed the greatest despair and despondency indicating his moods and concealing his disappointments."

Bishop Jones, Negro Leader, Dies at 76

Bishop Joshua H. Jones, former president of Wilberforce university, and long prominent in the African Methodist church, died at his home near Xenia, O., Nov. 24, at the age of 76. He retired from active service in the church last May.

J. A. Crain Heads Organizations Supporting 18th Amendment

In its annual session in mid-December at Washington, D. C., the National Conference of organizations supporting the 18th amendment, comprising more than 30 national organizations, elected the following officers for the coming year: president, Dr. James A. Crain, Indianapolis; vice-presidents, Mrs. Ella A. Boole, Brooklyn, and Dr. F. Scott McBride, Washington; secretary, Dr. Edwin C. Dinwiddie, Washington; treasurer, Dr. R. H. Martin, Pittsburgh.

Christian Register Loses Services Of Editor A. C. Dieffenbach

The trustees of the Christian Register, Unitarian official weekly published in Boston, have announced that because of the need of "further radical reduction of expenses," they had found it necessary to "dispense with the services of a paid editor-in-chief." They praise Dr. Albert C. Dieffenbach, who has edited the Register for many years, for his "long, loyal and courageous service" to the paper.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Big Drive

(Composite of government films) Grim, convincing pictures of real war as photographed by various nations, carefully combined for continuity from original films. Good anti-war argument, but suffers somewhat as old stuff and especially from travelog-voice accompaniment in mediocre English.

For A: Fair. For Y: Serious. For C: Hardly.

Blame the Woman

(Adolphe Menjou) (Made in England) Not much of a story about two incurable crook pals, stealing incessantly whenever and however possible. Menjou's French "Count" is very good. Unobjectionable save that it makes crookedness as engaging as possible.

For A: Mediocre. For Y: Hardly. For C: No.

The Match King

(Warren William) (First Natl) Headline spots in Ivar Kruger's career lavishly pictured, with many spots added for sex interest. A heartless big-business genius is suavely played, from depths to heights and

back to suicide—but it is still merely William Warren in a role he likes.

For A: Perhaps. For Y: Unwholesome. For C: No.

Midnight Morals

(Charles Delaney) (Mayfair) Police sergeant careful of his policeman son, cheap cabaret dancer who keeps "straight" in low surroundings. Hence three-cornered drama among rather common people, and the hero wins the girl! Not objectionable, nor at all distinctive.

For A: Feeble. For Y: Hardly. For C: No.

Secrets of the French Police

(Gwili Andre, Frank Morgan) (Radio) Tense detective thriller about Russian arch-villain hypnotist passing off kidnaped girl as princess, until French Surete catches him by complex methods and interesting help from clever crook. Involved, nerve-fluttering, but well-done of kind.

For A: Good of kind. For Y: Better not. For C: No.

Sport Parade

(Joel McCrea, Marian Marsh) (RKO) Football-wrestling hash about two gridiron pals after college. One goes straight in journalism, other drifts into crooked professional sport. Heroine, loved by both, chooses and saves the weaker to be the film's hero. Much action but no acting worth watching, and dull dialogue.

For A: Mediocre. For Y: Better not. For C: No.

They Call It Sin

(George Brent, Loretta Young) (Warner) Another country girl, a city man, big city, theatrical producer, another married man. But she doesn't "sin" and finally marries still another man, very sympathetically played by Brent. Not sexy in spite of title. Merely trite, with too little wheat in the chaff.

For A: Mediocre. For Y: Not good. For C: Not for them.

Best Recent Films for the Family:

Prosperity
That's My Boy
The Conquerors
Too Busy to Work
Little Orphan Annie
He Learned About Women

Films of Special Interest for Adults:

Air Mail
Goona Goona
Sherlock Holmes
Payment Deferred
Maedchen in Uniform
Evenings for Sale

BOOKS RECEIVED

Lyric Virginia Today. Edited by Mary Sinton Leitch. Lincoln MacVeagh, $2.50.

The Sex Technique in Marriage, by Isabel Emslie Hutton. Emerson Books, Inc., $2.00.

The Crime in the Crystal, by Robert Hare. Longmans, $2.00.

The Christian Life. Vol. I, Standards. By Oscar Hardman. Macmillan, $4.50.

Money in Elections, by Louise Overacker. Macmillan.

A Grammar of the Arts, by Sir Charles Holmes. Macmillan, $2.50.

Mush, You Malemutes! by Bernard R. Hubbard, S. J. America Press, $3.00.

God's Power For Me, by Christian F. Reisner. Revell, $1.50.

God and the Cosmos, by Theodore Graebner. Eerdmans, $3.00.

We the People, being an Impudent Dissertation on Certain National and International Matters, by Roy F. Bergengren. Stratford, $2.00.

The Unconquered, by Joseph Gaer. Sinai Press, Cincinnati.

Geschichte der deutschen Orient-Mission, von Richard Schäfer. Missionshandlund und Verlag, Potsdam 2.65M.

Just Published—

IS THERE A GOD?

A Conversation

by

HENRY NELSON WIEMAN, PH. D.
DOUGLAS CLYDE MACINTOSH, PH. D.
MAX CARL OTTO, PH. D.

with an introduction by Dr. Charles Clayton Morrison, Editor The Christian Century, and a brief synopsis preceding each chapter.

PROFESSOR WIEMAN believes that God is the most inescapable fact of human experience. He starts with this fact of God and goes on to discover God's character.

PROFESSOR MACINTOSH emphasizes the *reasonableness* of belief in God. There *ought* to be a God, he says, and on the basis of this moral insight he carefully erects the temple of faith.

PROFESSOR OTTO leans heavily on science as contrasted with metaphysics. The idea of God, he argues, is merely the projection of our human desire that there shall be one.

Each conversationalist is a ripened scholar and a widely recognized authority. Each is the author of many books. Each knows what he believes and expresses his convictions in keen, clear words! A revolutionary discussion, destined to be the source material on which future discussions will be founded.

$2.50

At Leading Bookstores

WILLETT, CLARK and COMPANY
CHICAGO ◆ NEW YORK

XUM

INDEX Volume XLIX (July-December, 1932)

Title Index of Editorials and Contributions

Actualities in the Mission Field (edit.), 1259.
Advantages of the President's Method (edit.), 1491.
All Faiths Are Allies in a Common Struggle (edit.), 1259.
Allied Debts as Part of International Clean-up (edit.), 1429.
A. F. of L. May Be Waking Up, The (edit.), 926.
A. F. of L. Warms Up to Unemployment Insurance, The (edit.), 1493.
American State Department Proves Its Competence (edit.), 1564.
"American System, The" Unimpaired (edit.), 1044.
Andrews, C. F., by Agatha Harrison, 1167.
Anti-American Agitation in Japan (edit.), 1189.
Are Missionaries Competent? (edit.), 1260.
Are the Movies Entertainment or Education? (edit.), 1460.
Attacking the Laymen's Mission Inquiry (edit.), 1323.
Attainment of Simplicity, The (edit.), 998.
August Mulliner, Ware W. Wimberly, 1030.

Back to the Church (edit.), 975.
Before the Country Gets Too Prosperous (edit.), 996.
Beware the Peasants' Wooden Shoes! by Arthur E. Holt, 933.
Bigotry (edit.), 1071.
Bill Schwartz, by Ware W. Wimberly, 1200.
Bolivia Demands a Way to the Sea (edit.), 995.
Bombing Demonstration for Sweet Charity's Sake, A (edit.), 1494.
Bonus Army Did Not Intimidate Congress, The (edit.), 902.
Bonus Expeditionary Force, The (edit.), 974.
Book Day (Quintus Quiz), 1049.
Borah, Senator, Calls for a World Liquidation (edit.), 948.
Britain Appeals to the World Court (edit.), 1566.
British Methodism Unites, by Edward Shillito, 1237.
British Note Rebukes German Threat to Arm (edit.), 1157.
British Reservations Only Confuse the Issues (edit.), 1564.
But the Old Fears Still Prevail (edit.), 851.

Calling Names Only Confuses the Issue (edit.), 949.
Campaign Ends, The (edit.), 1366.
Campaign Enters Its Final Stages, The (edit.), 1261.
Canada Learns the Game of Economic Nationalism (edit.), 996.
Can a Modern Mind Believe in God? by Charles Clayton Morrison, 1074.
Can Capitalism Be Trusted? by William Trufant Foster, 1301.
Can Christ Be Hinduized? by Wilbur Stone Deming, 905.
Can Christians Obtain Passports? by Stanley I. Stuber, 1101.
Can Drys Continue to Trust Hoover? (edit.), 950.
Can Roman Catholics Vote for a Socialist? (edit.), 1091.
Can the Church Capitalize the Depression? (edit.), 1328.
Can the Debtors Pay? And Can We Accept Payment? (edit.), 1491.
Can We Afford to Be Paid? by Edward Tallmadge Root, 1467.
Challenge to the Men of the Advertising Profession, A (edit.), 1365.
Chicago's Outdoor Art Mart (edit.), 1020.
Christianity and Communism, by Hugh Vernon White, 1440.
Christianity's Relation to the Orient's Social Revolution (edit.), 1323.
Christmas, 1932 (edit.), 1563.
Church and State Again at War in Mexico (edit.), 1228.
Church Has Plenty of Money, The (edit.), 1190.
Civil Rights for Holders of Unpopular Opinions (edit.), 972.
Community Fund Drives (edit.), 1363.
Communist Way Out, The, by Scott Nearing, 1234.
Congress Face to Face with Repeal and Beer Problems (edit.), 1492.
Congress, the President and Next Winter's Unemployment (edit.), 853.
Conversation About God, A, by Henry Nelson Wieman, 883, 1025.
Conversation About God, A, by Douglas Clyde Macintosh, 930.
Conversation About God, A, by Max Carl Otto, 977.
Costs of Medical Care (edit.), 1532.
Courts Cannot Win Respect by Punishing Critics (edit.), 853.
Courts Refuse to Stop Walker Case (edit.), 1068.
Cox's, Father, Army at St. Louis (edit.), 1044.
Cox, Father, Has a Close-up View of Mussolini (edit.), 925.

Debts Are Part of a Larger Problem, The (edit.), 1531.
Debts Must Be Considered Without Panic or Peeve (edit.), 948.
Democracy in Eclipse, by Lewis Worthington Smith, 980.
Departure of Snowden, The (edit.), 1227.
Disarmament Conference Goes Up in Talk, The (edit.), 947.
Doc Sutton, by Ware W. Wimberly, 1006.
Do We Want Prosperity? (edit.), 1094.
Dry Leaders in New Situation Withhold Concerted Decision (edit.), 875.
Dry Predicament, The (edit.), 1022.
Drys Show Strength in California Primary (edit.), 1092.
Dry Strategists Open Their Campaign (edit.), 924.
Dublin Entertains the Eucharistic Congress (edit.), 852.

Efik and the Bush Soul, The, by Eyo Ita, 1573.
Election and Third Parties, The (edit.), 1495.
Employment and Wages (edit.), 1291.
End of a Political Epoch, The (edit.), 1400.
End of Reparations, The (edit.), 899.
Engineers or Mustard Seed? by A. C. Marts, 1374.
Epitaphography (Quintus Quiz), 1097.
Equality of Opportunity Is Not Enough (edit.), 1019.

Farmer's Debt, The, (edit.), 1598.
Federal Council Speaks on Divorce and Birth Control, (edit.), 1595.
Federal Council, The (edit.), 1566.
First Olympic Games Without a Quarrel, The (edit.), 997.
Football or Bull Fights? (edit.), 1364.
For a United Missionary Administration (edit.), 1459.
Free Competition in the Face of Death (edit.), 1533.
Freedom of the Air and of the Press (edit.), 1190.
French Chamber Votes to Default (edit.), 1564.
Future of Bishops, The (edit.), 853.
Future of Norman Thomas, The (edit.), 1431.

Gandhi Breaks His Fast (edit.), 1187.
Gandhi's Greatest Undertaking (edit.), 1187.
Gandhi Offers His Life, by C. F. Andrews, 1299.
Gap in Democracy, The (edit.), 1568.
Garbage Cans and Angels (Quintus Quiz), 1265.
Garbage Man, The, by Jean Mitchell Boyd, 1473.
Geneva Faces Many World Problems (edit.), 1364.
German Elections Are Indecisive (edit.), 971.
Germany Aroused and Embittered (edit.), 1093.
Germany at the Critical Hour (edit.), 947.
Germany in the Hands of a Dictator (edit.), 1123.
Germany's Fifth Election in 1932 (edit.), 1397.
Germany Still the Focus of Europe's Problem (edit.), 996.
Get Back Into the Oven (Quintus Quiz), 1330.
Get the Truth About Cuba! (edit.), 1261.
Getting "Cash" Out of An Insolvent Debtor (edit.), 899.
God or Caesar? by Fred Eastman, 1240.
Gogetterdammerung (Quintus Quiz), 999.
Good Debts (Quintus Quiz), 1370.
Great Bluff, The (Quintus Quiz), 1401.
Growing Platforms, The (edit.), 902.

Has the Government Victimized the Farmer? by T. Swann Harding, 1333.
Hays, Mr., Reforms the Movies—Again (edit.), 1045.
Herrnhut, 1932, by A. L. Warnshuis, 958.
Hitler Fails to Qualify as German Dictator (edit.), 1460.
Hoover and Roosevelt Agree and Disagree (edit.), 1491.
Hoover Doctrine Stands Without Modification, The (edit.), 1157.
Hoover, Mr., and His Dry Constituency (edit.), 878.
Hoover's, Mr., Peace Record (edit.), 1158.
Hoover, President, Visits the West (edit.), 1227.
How Can the World Deal with Japan? (edit.), 1464.
Hunger on the March, by Paul Hutchinson, 1377

If Scientists Ruled the World (edit.), 1093.
If the Cotton Picker Proves Successful (edit.), 1189.
If War Should Come and I'd Refuse, by Ernest L. Meyer, 1162.
Immediately Is a Flexible Term (edit.), 901.
Implacable Gandhi (edit.), 1128.
Independents Hold Balance of Power (edit.), 1021.
Ins Are Turned Out, The (edit.), 1395.
Insull's List of Insiders (edit.), 1187.
Insull's Methods Were Not Unique (edit.), 1156.
In-Tourists (Quintus Quiz), 976.
Investigation, An—Not a Trial (edit.), 1068.
I Saw Hitler, Too, by Everett R. Clinchy, 1131.
I Saw Lenin, by Everett R. Clinchy, 1099.
Is a Wage War on the Way? (edit.), 1260.
Is Chicago's Mayor Telling Europe a Fairy Tale? (edit.), 1068.
Is China Going Communist? by S. S. Lautenschlager, 1195.
Is Employment Increasing? (edit.), 1260.
Is Fascism a Religion? by W. A. Visser 't Hooft, 1602.
Is Japan Warning the United States? (edit.), 900.
Is Modernism Ready? (edit.), 1462.
Is Protestantism Always on the Side of Reaction? (edit.), 1292.
Is the Missionary Enterprise Spread Too Thin? (edit.), 1396.
Is the New Entente a Military Alliance? (edit.), 947.
Is This a Turning-Point in Christian History? (edit.), 1155.
Is This What Lies Ahead? (edit.), 1291.
Is Western Money Wrecking Eastern Churches? (edit.), 1293.
Is Your Boy Afraid of the Dark? (edit.), 973.
Italy Will Economize on Navy (edit.), 1044.
It's Not a Friendly World (edit.), 1531.

Japan Again Rattles the Saber, (edit.), 1597.
Japan Counts Manchuria's Cost, by T. T. Brumbaugh, 1540.
Japan's Diplomatic Cynicism (edit.), 1261.
Japan Recognizes Manchukuo (edit.), 1155.
Japan's Second Mind, Anonymous, 1028.
Japan Wonders Whether Stimson Meant Her (edit.), 1020.
Jobless Unite, The, by Robert E. Asher, 1571.
Journalistic Ethics (edit.), 1125.
Journeys to Nowhere (edit.), 927.
Jusserand, Diplomat and Man of Letters (edit.), 926.
Justice and Generosity (edit.), 1398.
Justice for the Landlords (edit.), 1123.

Kellogg-Briand Pact Implies Consultation, The (edit.), 995.

Lady from Hyde-Park-on-Hudson, The, (edit.), 1596.
Lausanne Also at an Impasse (edit.), 851.
Lausanne Conference Blocked by Hope of Cancellation (edit.), 876.
Laymen's Mission Report Before the Boards, The (edit.), 1532.
Laymen's Mission Report, The, by Pearl S. Buck, 1434.
League and the Lytton Report, The (edit.), 1427.
Leaven—Not Dynamite! by Dwight Bradley, 1575.
Legion Raid, The (edit.), 1159.
Legion Suspends an Independent Post, The (edit.), 925.
Let Beer Be the Opiate of the People (edit.), 1534.
Let's Get Out of Nicaragua (edit.), 876.
Let's Have Honesty in the Fight for Economy! (edit.), 925.
Little Churches of Upland County, The, by William G. Mather, Jr., 1542.
Little Gems from Jason Joy (edit.), 973.
Lord's Day Alliance Agent Convicted of Extortion (edit.), 876.
Lord's Supper and Christian Unity, The (edit.), 927, 1021.
Lotteries Are Both Wrong and Stupid (edit.), 1190.
Lytton Report Goes to the Assembly, The (edit.), 1493.
Lytton Report—Test and Promise, The (edit.), 1427.
Lytton Report, The (edit.), 1232.

Macintosh's, Professor, Argument, by Charles Clayton Morrison, 1134.
Magnificent—But It Is Not Fascism (edit.), 971.
Maine Goes Democratic (edit.), 1124.
Maintenance Farmer Speaks Again, The, by Erland Wadhams, 1607.
Man and the System, The (edit.), 1230.
McAdoo, Mr., Gets Even with Mr. Smith (edit.), 875.
Methodists Adopt Liberal Program (edit.), 1291.
Methodists Become More Ritualistic (edit.), 1124.
"Milliken Lining Up Protestants to Aid Films" (edit.), 1292.
Mind and Body Clinic May Be Dropped (edit.), 877.
Missing Note in the Campaign, A (edit.), 1428.
Missionaries and Passports (edit.), 1123.
Modification, Not Repeal, Is the Present Issue (edit.), 1043.
Moral Cost of Unemployment, The, by W. B. Waltmire, 1004.
Moralists and Politics, by Reinhold Niebuhr, 857.
Movie Censors Hear Their Master's Voice (edit.), 877.
Music of Johan Sebastian Bach, The, by Winfred Ernest Garrison, 981.
Must Russian Communism Compromise Again? (edit.), 1124.
Must We Be Partisan? (edit.), 1095.
Must We Have Revolution? by Francis A. Henson, 1471.

Nationalism and Denominationalism, by Stanley I. Stuber, 881.
Need for Common Sense in Overseas Trade, The (edit.), 1156.
Never-Yet-Employed, The (edit.), 1497.
New Lights in Turkey, by Walter S. Davison, 1407.
New Order of Missionaries, A (edit.), 1429.
New York Gets Ready to Be Saved (edit.), 1459.
Next Thursday Was an Important Day (edit.), 997.
Normalcy Has Arrived, by T. Swann Harding, 954.
Not Doctrine but New Life Is the Need (edit.), 1364.

Of This Generation, by Harry Thomas Stock, 909.
Ominous Signs in England (edit.), 1363.
Opportune Time for Change, An (edit.), 1228.
Optimism with Reservations (edit.), 1067.
Orient's Atmosphere Still Full of Lightning (edit.), 900.

Ottawa Imperial Conference Ends (edit.), 1067.
Our Bourbons—The Brewers, (edit.), 1597.
Outlook for Mission Schools, The (edit.), 1293.

Pacifist Defends the Legion, A, by Ernest L. Meyer, 1373.
Party Platforms Mark Peace Progress (edit.), 877.
Perhaps the Public Has Been Maligned (edit.), 901.
Perpetuating French Chauvinism, by Sydney Bouldin, 1238.
Philippine Independence Voted by Senate, (edit.), 1596.
Pistols and Politics in Japan, by Harold Fey, 859.
Pitfalls in Christmas Giving, by Ethel L. Goodwin, 1503.
Platform for Life, A, by Ernest H. Wilkins, 956.
Pleasant Time Will Not Be Had by All, A (edit.), 1188.
Politician Wants His Dollar Back (edit.), 924.
Politics Can Be Cleansed! (edit.), 1326.
Practicing the Infinite (Quintus Quiz), 1073.
Preparing the Bigotry Bogey for 1936 (edit.), 1324.
Presbyterians "Cannot Accept," The (edit.), 1532.
President Proposes Real Reduction, The (edit.), 851.
President Reviews His Record, The (edit.), 1019.
President to Business; Now Go to Work! (edit.), 1067.
President to Confer with President-Elect (edit.), 1428.
President Vetoes the Garner Relief Bill, The (edit.), 901.
Price of Pacifism, The (edit.), 1368.
Prohibition Party Names Candidates (edit.), 900.
Prominent Democrats Meet in Albany (edit.), 1020.
Protecting Relief Funds from Political Spoilsmen (edit.), 949.
Protestantism Has Not Collapsed (edit.), 1264.
Protest Vote That Will Count, A (edit.), 1325.
Purchasing Public Opinion (edit.), 1156.

Race Issue at All Souls Church, The (edit.), 1325.
Radio and the New Oratory (edit.), 1461.
Radio's Patent Pool Dissolved (edit.), 1493.
Rallying Round in America (Editorial Cor.), by Edward Shillito, 952.
Re-establishment or Disestablishment? (edit.), 1188.
Regimentation Is the Least of Our Dangers (edit.), 1019.
Rehabilitation in the Coal Fields, by James Myers, 1053.
Relief Bills Finally Enacted (edit.), 923.
Repeal Amendment Fails in the House (edit.), 1531.
Resurrection of the Entente Cordiale, The (edit.), 923.
Re-Thinking Missions, by Frederick B. Fisher, 1538.
Retrospect, (edit.), 1599.
Revelation of the Obvious (Quintus Quiz), 1298.
Revenue from Beer Is a Vain Hope (edit.), 1365.
Revolution in Siam, The (edit.), 852.
Rewards of the Meek, The (edit.), 1046.
Robins, Raymond, Found in North Carolina (edit.), 1461.
Robins, Raymond, Colonel, Vanishes from Sight (edit.), 1125.
Romance of the Ministry, The, by Bruce S. Wright, 1050.
Roman Catholics Form League for Social Justice, (edit.), 1596.
Roosevelt and Garner (edit.), 875.
Roosevelt, Governor, Escapes a Dilemma (edit.), 1092.
Roosevelt, Gov., Faces a Hard Choice (edit.), 972.
Roosevelt's, Governor, Second Acceptance Speech (edit.), 1043.
Roosevelt, Mr., and Foreign Policy (edit.), 1192.
Roosevelt, Mr., Elected (edit.), 1395.
Roosevelt's, Mr., Free Hand (edit.), 1430.
Roosevelt on Prohibition (edit.), 1069.
Roosevelt's, Mr., Sermon in Detroit (edit.), 1229.
Rubio Out; Rodriguez In; Calles Still Controls (edit.), 1092.
Russia and China Resume Relations (edit.), 1565.
Russia Does Not Want War (edit.), 948.

Saint Tertius (Quintus Quiz), 1129.
Score Card for Candidates, A, by Henry Black, 1103.
Scottsboro Negroes Granted a New Trial (edit.), 1396.
Scriptures in the Pulpit, by John Haynes Holmes, 1001.
Selection and Training of Missionaries, The (edit.), 1429.
Should Drys Help the Wets? (edit.), 854.
Should Foreign Missions Be Continued? (edit.), 1228.
Should Missionaries Proselyte? by Henry T. Hodgkin, 1137.
Simple Meals for Thanksgiving (edit.), 1427.
Smart Alec, The (Quintus Quiz), 1537.
Smith, Governor, Comes Out for Smith (edit.), 1324.
Social Distance in Missions, by Guy W. Sarvis, 1331.
Socialism—A Moral Solution, by Paul Blanshard, 1271.
Socialism and the Two-Party System (edit.), 1535.
Socialized Medicine Is Not Socialism (edit.), 1533.
Social Objectives Should Be Defined by Experts (edit.), 852.
Solemn Warning from an Honest Voice (edit.), 1323.
So This Is Blake! by Helen G. Murray, 1199.
Spain Distributes Land to Those Who Till It (edit.), 1229.
Spinoza (edit.), 1465.
Stakes in the Election, The (edit.), 1294.
State Conventions and the Federal Constitution, by Edward B. Dunford, 1077.
Still Dodging Article XVI (edit.), 1565.
Stimson Doctrine in South America, The (edit.), 995.
Stop This Indecency! (edit.), 1259.
Strange Case of Mrs. Boe, The, by Stanley I. Stuber, 1269.
Strike of the Farmers, The (edit.), 1069.
Student and Friend of Birds and Criminals (edit.), 927.
"Sufficiency of Man, The," by Charles Clayton Morrison, 1105.
Suggestion to the Theater Guild and Others (edit.), 1494.
Sunday Manners, by Charles Herbert Huestis, 1371.

Tariff Is Not a Party Issue, The (edit.), 1043.
Technocracy's Stop! Look! Listen! by Edmund B. Chaffee, 1402.
Thanksgiving (edit.), 1433.
Thanksgiving Proclamation in Washington's Words (edit.), 1397.
Theory Fails to Work in Scotland, The (edit.), 1293.
Things Too Big for One Nation (edit.), 926.
Third Parties—Two Kinds (edit.), 1262.
Three Strikes—In or Out (Quintus Quiz), 929.
Through the Pores (Quintus Quiz), 1370.
Tonic for the Tired, A. (Quintus Quiz), 904.
Toward a Greater Church of England (edit.), 1227.
Trail of the War Makers, The (edit.), 1459.
Tricks of the Trader Class, The, by Arthur E. Holt, 1051.
True Missionary Statesman, A (edit.), 1091.

Uncle Sam's Payrollers, by T. Swann Harding, 1501.
Unemployment Insurance Proposed in Ohio (edit.), 1565.
Unemployment Statistics Commanding Respect, (edit.), 1597.
Unite or Perish (edit.), 1460.
United States and the Traffic in Arms, The (edit.), 1325.
Unsolved Problem Confronting the New President, The (edit.), 1395.
Use of Foreign Money in Christian Missions, The (edit.), 1396.

Vice-Regal Lodge for One; Gallows for the Other (edit.), 1494.
Virtue of Prejudice, The (Quintus Quiz), 1194.
Voice from the Sidelines, A (Quintus Quiz), 856.

Walker, Mayor, Files His Answer (edit.), 971.
Washed-Out Issue, A (edit.), 1126.
Way Out, The? Single Tax! by Frederic C. Howe, 1336.
Week of Prayer and Penitence, A (edit.), 1068.
Well, Let's Hope for the Best (edit.), 949.
Wet Lawyers Favor Repeal (edit.), 1397.
What Christians Think About Union (edit.), 1191.
What Church (if any) Runs Lotteries? (edit.), 1045.
What Happened at the Speedaumat, by William Ayer McKinney, 1404, 1438.
What Is a Saloon? by J. E. Smiley, 1304.
What I Saw in Manchuria, by E. Stanley Jones, 1267.
What Is Liberal Catholicism? by W. Norman Pittenger, 1196.
What Is the Hoover Doctrine? (edit.), 1047.
What Will Be the Effect of Japan's Action? (edit.), 1155.
What Will It Mean for World Affairs? (edit.), 923.
What Will the Laymen's Report Do to the Missions? by Frank Rawlinson, 1604.
What Will the President Do to a Beer Bill? (edit.), 1492.
When Courts Invite Contempt (edit.), 1045.
When Life Defeats Dogma, by C. F. Andrews, 1469.
When Mechanisms Master Men (edit.), 1188.
When Is a Sacrament "Valid?" (edit.), 1021.
When Is a Sermon Worth Preaching? by Wilbur Larremore Caswell, 1499.
Where Should a Negro Get Hurt? by Esther Balderston Jones, 907.
Where the Rules of a Church Are Law (edit.), 997.
Whole Church Under Review, The (edit.), 1363.
"Why Not?" by Charles M. Sheldon, 908.
Why This Attempt Just Now? (edit.), 1292.
Why Wait for Repeal? (edit.), 1563.
Wieman, Mr., Denies God, by Charles Clayton Morrison, 1164.
Will America Cooperate? (edit.), 899.
Will Gandhi Resume His Fast? (edit.), 1595.
Will the Help Be Adequate? (edit.), 924.
Will the Legion Demand an Immediate Bonus? (edit.), 1091.
World Disarmament Conference Saved (edit.), 1563.
Worldwide Program for Fascism, A (edit.), 972.
Writing the Farmer Into The Social Creed (edit.), 1595.

Subject Index

Advertising, 1365.
African Philosophy, 1573.
Allen, Robt S., 1125.
All Soul's Episcopal Church of New York, 1325.
American Civil Liberties Union, 972.
American Federation of Labor, 833, 926, 1493.
American Foreign Policy, 899, 1192, 1428, 1429, 1564.
American Legion, 925, 1091, 1159, 1373.
Andrews, C. F., 1167, 1187.
Anglican Church, 1188, 1227.
Anglo Persian Oil Company, 1566.
Armament Manufacturers, 1459.
Art, 1020.

Bach, Johan Sebastian, 981.
Beer, Legalization of, 901, 1043, 1365, 1492, 1534, 1597.
Bigotry, 949, 1071, 1324.
Bingham, Senator Hiram, 1325.
Birth Control, 1595.
Blake, Wm., 1199.
Boe, Mrs. Mary Harris, 1269.
Bolivia, 995.
Bonus Army, 902, 974.
Bonus, Soldiers', 1091, 1159, 1373.
Borah, Senator, 923, 947, 948, 1428.
British Association for the Advancement of Science, 1093.
Budget, Federal, 925.
Butler, Amos W., 927.
Butler University, 1364.

Calles, General, 1092.
Canada, 996.
Capitalism, 1301.
Carver, Dr. Thomas N., 1365.
Caste System, 1187.
Catholic League for Social Justice, 1596.
Catholicism, Liberal, 1196.
Cermak, Mayor Anton, 1068.
Chaco, 995.
China, 1195, 1427, 1565.
Christmas, 1563.
Christmas Giving, 1503.
Christian Unity League, 927, 1021.
Church and Social Issues, 1291, 1292, 1471, 1575, 1596.
Church and State Issue, 1240.
Church Attendance, 975.
Church Lotteries, 1045, 1190.
Church Union, 1191, 1328, 1542.
Citizenship, Basis of, 1269.
Civil Service, 1501.
Coal, Problem of, 1053.
Coercion, Use of, 857.
Coffin, Henry Sloane, 927.
Commonweal, The, 1091.
Communism, 1195, 1235, 1440.
Community Funds, 1363.
Conover, Dr. Milton, 1325.
Constitutional Amendments, 1077.
Cotton Picking Machine, 1189.
Court, Contempt of, 853, 1045.
Cox, Father James R., 925, 1044.
Cuba, 1261.

Davis, Senator James J., 1045, 1190.
Debts, Intergovernmental, 948, 1428, 1429, 1467, 1491, 1531, 1564.
Democracy, 980.
Denominationalism, 881.
Disarmament, 851, 876, 947, 948, 1157, 1325, 1563.
Disinterested Party, A, 1568.
Divorce, 1595.
Dublin, 852.

Economic Situation, 954, 996, 1051, 1053, 1067, 1094, 1123, 1188, 1230, 1259, 1260, 1291, 1323, 1328, 1402, 1427, 1433, 1571, 1497, 1607.
Einstein, 1531.
Episcopacy, 853.
Eucharistic Conference, 852.
Evangelical League, 1188.

Far Eastern Question, 900.
Farm Problems, 933, 1595, 1598.
Farmers' Strike, 1069.
Fascism, 972, 1602.
Federal Council of Churches, 1566, 1595.
Football, 1364.
France, 851, 899, 923, 1238, 1564.

Gandhi, 1128, 1187, 1299, 1595.
Garner, John, 875, 901.
Germany, 851, 899, 947, 971, 996, 1093, 1123, 1131, 1157, 1397, 1460.
Glass, Senator, 923, 1126, 1492.
Great Britain, 923, 1363, 1531, 1564, 1566.
Green, Wm., 853.

Harrison Reports, 877.
Hays, Will H., 877, 973, 1045.
Herriot, M., 923.
Herrnhut, 958.
Hindenburg, President, 947, 996, 1093, 1123.
Hitler, Adolf, 971, 1093, 1123, 1131, 1397, 1460.
Hocking, W. E., 1228.
Holmes, John Haynes, 949, 1071.
Hoover Doctrine, 1047, 1155, 1157, 1464.
Hoover, President, 851, 853, 878, 899, 950, 997, 1019, 1022, 1043, 1044, 1067, 1095, 1126, 1158, 1227, 1294, 1366, 1397, 1428, 1429, 1491, 1492.

India, 1128, 1155, 1187, 1595.
Industrial Problem, 1404, 1438.
Insull, Samuel, 1156, 1187, 1230.
Ireland, 1495.
Ishii, Viscount, 900.
Islam, 1407.
Italy, 1044, 1602.

XUM

Japan, 859, 900, 1020, 1028, 1155, 1156, 1189, 1232, 1261, 1427, 1464, 1540, 1597.
Jesus Christ, 905.
Joy, Jason, 877, 973.
Jusserand, Jean Jules, 926.

Kellogg Pact, 995.
Kelly, Fred J., 852.

Lausanne Conference, 851, 876, 899, 923.
Laymen's Missions Inquiry, 900, 1228, 1259, 1260, 1293, 1323, 1363, 1364, 1396, 1429, 1434, 1459, 1460, 1462, 1532, 1538, 1604.
League of Nations, 1232, 1364, 1427, 1464, 1493, 1565.
Lenin, 1099.
Lippmann, Walter, 1534.
Literary Digest Poll, 854.
Lord's Day Alliance, 876.
Lotteries, Church, 1045, 1190.
Lytton Report, 1232, 1261, 1364, 1427, 1464, 1493, 1565.

MacDonald, Ramsay, 923, 1128, 1227.
Macfadden, Bernarr, 901.
Macintosh Case, 1101.
Maine, 1124.
Manchukuo, 1155.
Manchuria, 1020, 1232, 1267, 1464, 1493, 1540, 1597.
Manning, Bishop, 877, 927, 1325.
McAdoo, W. G.: 875, 1092.
McKee, Jos. V., 1459.
Medical Costs, 1532, 1533.
Meekness, 1046.
Merrill, Wm. P., 900.
Methodist Church of England, 1227, 1237.
Methodist Episcopal Church, 853, 1124, 1291.
Mexico, 1092, 1228.
Military Maneuvers, 1494.
Milliken, Carl E., 1292.
Mind and Body Clinic, 877.
Ministry, 1050.
Missionary Societies, 1121.
Missions, Foreign, 958, 1137, 1155, 1228, 1259, 1260, 1331, 1363, 1364, 1396, 1427, 1429, 1434, 1459, 1460, 1462, 1469, 1532, 1538, 1604.
Missions, Home, 1542.
Modernism, 1462.
Mooney-Billings Case, 1045.
Movies, The: 877, 973, 1045, 1292, 1460.
Mussolini, 925, 1044, 1602.

National City Bank (New York), 1156.
Nationalism, 881.
Negro, 907, 1325, 1396.
Newspapers, 901, 1125, 1190.
New York City, 1459.
Nicaragua, 876.
Norman, Montague, 1323.

Olympic Games, 949, 997.
Ottawa Imperial Conference, 1067.

Pacifism, 1162, 1269, 1368.
Papen, Von, Chancellor, 947, 971, 1093, 1123, 1397.
Paraguay, 995.
Party Platforms, 875, 877, 901, 902.
Passports, 1101, 1123.
Peace, 877, 1158.
Persia, 1566.
Philippines, 1596.
Political Campaign, 1124, 1227, 1229, 1261, 1262, 1294, 1324, 1366, 1395.
Politics, 1095, 1103, 1326, 1400, 1495, 1535, 1568.
Prayer, Week of, 1068.
Preaching, 1499.
Presbyterian Church, 853.
Priestley, J. B., 926.
Prohibition, 854, 875, 878, 924, 950, 1022, 1043, 1069, 1077, 1092, 1126, 1293, 1304, 1397, 1531, 1563.
Prohibition Party, 900.
Protestantism, 1264, 1292.
Pulpit Readings, 1001.

Race Relations, 907, 1325, 1396.
Radio, 1190, 1291, 1461, 1493, 1563.
Railroads, 927.
Reconstruction Finance Corporation, 853, 923, 924.
Reparations, 851, 899.
Ripley, Wm. Z., 1190.
Robins, Raymond, 1125, 1461.
Rodriquez, President, 1092, 1228.
Roman Catholic Church, 852, 949, 972, 1091, 1228, 1596, 1602.
Roosevelt, F. D., 875, 972, 997, 1020, 1043, 1068, 1069, 1092, 1095, 1126, 1192, 1229, 1294, 1366, 1395, 1428, 1429, 1430, 1491.
Roosevelt, Mrs. Franklin D., 1596.
Rubio, President, 1092.
Russia, 948, 1099, 1124, 1565.

Sacraments, 1021.
Saloon, 1304.
Scotch Distilleries, 1293.
Scottsboro Case, 1396.
Shuler, Rev. "Bob," 1092.
Siam, 852.
Simon, Sir John, 947.
Simplicity, 998.
Single Tax, 1336.
Smith, Alfred, E., 875, 949, 1324.
Smith, Arthur H., 1091.
Snowden, Philip, 1227.
Social Creed of Churches, 1595.
Socialism, 1091, 1270, 1431, 1535.
Spain, 1229.
Spinoza, 1465.
Stalin, 1124.
Stimson, Henry L., 995, 1020, 1047, 1155, 1564.
Sunday Observance, 1371.

Tariffs, 996, 1043.
Technocracy, 1402.
Thanksgiving, 1427.
Thanksgiving Proclamation, 1397.
Theatre Guild, 1494.
Theism, 883, 930, 977, 1025, 1074, 1105, 1134, 1164.
Third Parties, 1495.
Thomas, Norman, 1091, 1431.
Turkey, 1407.
Two Party System, 1568.

Unemployment Insurance, 1493, 1565.
Unemployment Relief, 853, 901, 923, 949, 1004, 1123, 1189, 1260, 1363, 1398, 1497, 1571.
Unemployment Statistics, 1597.
Unity, 1071.

Wagner Bills, 853.
Walker, James J., 971, 972, 997, 1020, 1068, 1092.
Walsh, Senator David I., 1126, 1492.
Wickersham Commission, 1045.
World Court, The, 1566.

Youth, 909.

Zion City, Illinois, 997.

Contributors

Andrews, C. F.: Gandhi Offers His Life, 1299: When Life Defeats Dogma, 1469.
Asher, Robert E.: The Jobless Unite, 1571.

Black, Henry: A Score Card for Candidates, 1103.
Blanshard, Paul: Socialism—A Moral Solution, 1271.
Bouldin, Sydney: Perpetuating French Chauvinism, 1238.
Boyd, Jean Mitchell: The Garbage Man, 1473.
Bradley, Dwight: Leaven—Not Dynamite, 1575.
Brumbaugh, T. T.: Japan Counts Manchuria's Cost, 1540.
Buck, Pearl S.: The Laymen's Mission Report, 1434.

Caswell, Wilbur Larremore: When Is a Sermon Worth Preaching? 1499.
Chaffee, Edmund B.: Technocracy's Stop! Look! Listen! 1402.
Clinchy, Everett R.: I Saw Lenin, 1099; I Saw Hitler, Too, 1131.

Davison, Walter S.: New Lights in Turkey, 1407.
Deming, Wilbur Stone: Can Christ Be Hinduized? 905.
Dunford, Edward B.: State Conventions and the Federal Constitution, 1077.

Eastman, Fred: God or Caesar? 1240.

Fey, Harold: Pistols and Politics in Japan, 859.
Fisher, Frederick B.: "Re-Thinking Missions," 1538.
Foster, William Trufant: Can Capitalism Be Trusted? 1301.

Garrison, W. E.: The Music of Johan Sebastian Bach, 981.
Goodwin, Ethel L.: Pitfalls in Christmas Giving, 1503.

Harding, T. Swann: Normalcy Has Arrived, 954; Has the Government Victimized the Farmer? 1333; Uncle Sam's Payrollers, 1501.
Harrison, Agatha: C. F. Andrews, 1167.
Henson, Francis A.: Must We Have Revolution? 1471.
Hodgkin, Henry T.: Should Missionaries Proselyte? 1137.
Holmes, John Haynes: Scriptures in the Pulpit, 1001.
Holt, Arthur E.: Beware the Peasant's Wooden Shoes! 933; The Tricks of the Trader Class, 1051.
Hooft, 't W. A. Visser: Is Fascism a Religion? 1602.
Howe, Frederic C.: The Way Out? Single Tax, 1336.
Huestis, C. H.: Sunday Manners, 1371.
Hutchinson, Paul: Hunger on the March, 1377.

Ita, Eyo: The Efik and the Bush Soul, 1573.

Jones, Esther Balderston: Where Should a Negro Get Hurt? 907.
Jones, E. Stanley: What I Saw in Manchuria, 1267.

Lautenschlager, S. S.: Is China Going Communist? 1195.

Macintosh, Douglas Clyde: A Conversation About God, 883, 930, 977, 1025.
Marts, A. C.: Engineers or Mustard Seed? 1374.
Mather, William G., Jr.: The Little Churches of Upland County, 1542.
McKinney, William Ayer: What Happened at the Speedaumat, 1404, 1438.
Meyer, E. L.: If War Should Come and I'd Refuse, 1162; A Pacifist Defends the Legion, 1373.
Missionary Leader, A: Japan's Second Mind, 1028.
Morrison, Charles Clayton: Can a Modern Mind Believe in God? 1074; Mr. Wieman Defines God, 1164; The Sufficiency of Man, 1105; Professor Macintosh's Argument, 1134.
Murray, Helen G.: So This Is Blake, 1199.
Myers, James: Rehabilitation in the Coal Fields, 1053.

Nearing, Scott: The Communist Way Out, 1234.
Niebuhr, Reinhold: Moralists and Politics, 857.

Otto, Max Carl: A Conversation About God, 883, 930, 977, 1025.

Pittenger, W. Norman: What Is Liberal Catholicism? 1196.

Rawlinson, Frank: What Will the Laymen's Report Do to the Missions? 1604.
Root, Edward Tallmadge: Can We Afford to Be Paid, 1467.

Sarvis, Guy W.: Social Distance in Missions, 1331.
Sheldon, Charles M.: "Why Not?" 908.
Shillito, Edward: British Methodism Unites, 1237.
Smiley, J. E.: What Is a Saloon? 1304.
Smith, Lewis Worthington: Democracy in Eclipse, 980.
Stock, Harry Thomas: Of This Generation, 909.
Stuber, Stanley I.: Nationalism and Denominationalism, 881; Can Christians Obtain Passports? 1101; The Strange Case of Mrs. Boe, 1269.

Wadhams, Erland: The Maintenance Farmer Speaks Again, 1607.
Waltmire, W. B.: The Moral Cost of Unemployment, 1004.
Warnshuis, A. L.: Herrnhut, 1932, 958.
White, Hugh Vernon: Christianity and Communism, 1440.
Wieman, Henry Nelson: A Conversation About God, 883, 930, 977, 1025.
Wilkins, Ernest H.: A Platform for Life, 956.
Wimberly, Ware W.: Doc Sutton, 1006; August Mulliner, 1030; Bill Schwartz, 1200.
Wright, Bruce S.: The Romance of the Ministry, 1050.

Books Reviewed

Acheson, Sam Hanna: Joe Bailey, The Last Democrat, 1513.
Achilles, Paul S.: Psychology at Work, 1346.
Affective Consciousness, The, by Halbert B. Britan, 1210.
Akbar, by Lawrence Binyon, 1349.
Albert the Good and the Victorian Reign, by Hector Bolitho, 960.
Alcohol and Man, by Haven Emerson, 1507.
Allen, Geoffrey: Tell John, the Message of Jesus and Present Day Religion, 1511.
All My Youth, by Fredericka Blankner, 1032.
American Foreign Policy in Mexican Relations, by James Morton Callahan, 864.
American Outpost, by Upton Sinclair, 1274.
Amid These Storms, by Winston S. Churchill, 1544.
Anderson, Florence Bennett: Through the Hawse-Hole, 1081.
Andrews, C. F.: What I Owe to Christ, 1202.
Anglo-Catholic Ideas, by Kenneth D. Mackenzie, 984.
Anson, Peter F.: A Pilgrim Artist in Palestine, 1139.
Answering Glory, The, by R. C. Hutchinson, 1210.
Architect Muses, An, by William Roger Greeley, 1306.
Art and Nature Appreciation, by George H. Opdyke, 1475.
Asiatic Mythology, by J. Hackin, 1474.
As We Are, A Modern Revue, by E. F. Benson, 1411.
Athearn, Walter Scott: The Minister and the Teacher, 1346.
At Home with the Savage, by J. H. Driberg, 1343.
Autobiography of William E. Barton, The, 1339.
Axling, William: Kagawa, 912.

Babson, Roger W.: Cheer Up, 1513.
Bailey, Joe: The Last Democrat, by Sam Hanna Acheson, 1513.
Baker, Charles Whiting: Pathways Back to Prosperity, 1032.
Banana Gold, by Carlton Beals, 864.
Barrie, J. M.: Farewell, Miss Julie Logan, 1442.
Bartlett, W. P.: The Trial of Jeanne D'Arc, 1008.
Barton, Warren Stone: Pathfinder of Christian Union, by Charles Crossfield Ware, 1516.
Barton, William E.: The Autobiography of William E. Barton, 1339.
Beals, Carlton: Banana Gold, 864.
Becker, Carl L.: Modern History, 1208.
Becker, Howard: Systematic Sociology on the Basis of Beziehungslehre and Gebildelehr of Leopold von Wiese, 1344.
Benson, E. F.: As We Are, a Modern Revue, 1411.
Bevan, Edwyn: Christianity, 1340.
Beveridge and the Progressive Era, by Claude G. Bowers, 1511.
Bicknell, E. J.: The First and Second Epistles to the Thessalonians, 1544.
Bingham, Walter V.: Psychology Today, 984.
Binyon, Sir Lawrence: Akbar, 1349.
Biology in Human Affairs, edited by Edward M. East, 1109.
Black Elk Speaks, by John G. Neihardt, 1343.
Blankner, Fredericka: All My Youth, 1032.
Blanshard, Paul: What's the Matter with New York? 1339.
Block, Marguerite Beck: The New Church in the New World, 1275.
Blood on the Moon, by Jim Tully, 983.

Bloor, R. H. U.: Christianity and the Religious Drama, 1348.
Boeckel, Florence Brewer: The Turn Toward Peace, 1110
Boettner, Loraine: The Reformed Doctrine of Predestination, 887.
Bolitho, Hector: Albert the Good and the Victorian Reign, 960.
Book of Daily Devotion, The, edited by Elmer T. Clark and W. G. Cram, 1306.
Boswell, James: The Life of Samuel Johnson, 1170.
Bowers, Claude G.: Beveridge and the Progressive Era, 1511.
Brave New World, by Aldous Huxley, 1474.
Brawley, Benjamin: History of the English Hymn, 936.
Brenner, Anita: Your Mexican Holiday, 1008.
Brightman, Edgar Sheffield: Is God a Person? 1204.
Britan, Halbert B.: The Affective Consciousness, 1210.
Brosnan, Cornelius J.: Jason Lee, Prophet of the New Oregon, 1209.
Browning, Robert, by William Lyon Phelps, 1411.
Buck, Pearl S.: Sons, 1206.
Building a Girl's Personality, by Ruth Shonle Cavan and Jordan True Cavan, 1211.
Bunyan, Paul: A Folk-comedy in Three Acts, by Richard L. Stokes, 1475.
Buying Happiness, by Edgar J. Goodspeed, 1517.

Callahan, James Morton: American Foreign Policy in Mexican Relations, 864.
Calvin, a Modern Biography, by Jean Moura and Paul Louvet, 1348.
Cambridge Shorter Bible, The, by A. Nairne, T. R. Glover and Sir A. Quiller-Couch, 1517.
Causes of Evolution, The, by J. B. S. Haldane, 1512.
Cavan, Jordan True: Building a Girl's Personality, 1211.
Cavan, Ruth Shonle: Building a Girl's Personality, 1211.
Challenge of Change, The, by John Milton Moore, 1209.
Chambers, Walter: Samuel Seabury, a Challenge, 1081.
Chase, Stuart: A New Deal, 1410.
Chave, Ernest John: The Supervision of Religious Education, 911.
Cheer Up, by Roger W. Babson, 1513.
Chesterton, G. K.: Sidelights, 1212.
Chiesa, Carol Della: Puppet Parade, 1275.
China Yesterday and Today, by E. T. Williams, 1139.
Christian Faith, The, by Joseph Stump, 1140.
Christianity, by Edwyn Bevan, 1340.
Christianity and the Religious Drama, by R. H. U. Bloor, 1348.
Christian Mysticism, by William R. Inge, 1202.
Christian Science Hymnal, 1211.
Chubb, Percival: On the Religious Frontier, 1207.
Churchill, Winston S.: Amid These Storms, 1544.
Clark, Elmer T.: The Book of Daily Devotion, 1306.
Coe, George A.: Educating for Citizenship, 1339.
Coming of a New Party, The, by Paul H. Douglas, 1055.
Coming of South America, The, by Henry Kittredge Norton, 863.
Community Organization in Religious Education, by Hugh Hartshorne and J. Quinter Miller, 936.
Connecticut Poets, 1443.
Connolly, Terence L.: The Poems of Francis Thompson, 1080.
Consolations, by Alfred W. Martin, 1207.
Contemporary American Theology, by Vergilius Ferm, 1506.
Conversion of the Church, The, by Samuel M. Shoemaker, Jr., 1608.
Coon, Carleton S.: Flesh of the Wild Ox, 1343.
Cooper, David L.: The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity, 1206.
Cotton, Edward H.: William Howard Taft, 1139, 1211.
Country Church in North Carolina, The, by Jesse Marvin Ormond, 1210.
Craig, Clarence Tucker: Jesus in Our Teaching, 1508.
Cram, W. G.: The Book of Daily Devotion, 1306.
Creelful of Fishing Stories, A, edited by Henry van Dyke, 1348.
Cressy, Paul G.: The Taxi-Dance Hall, 1212.
Crozier, F. P.: Five Years Hard, 911.

Darrow, Clarence: Farmington, 1243.
Davis, Grace Tinker: Ozora Stearns Davis, 1203.
Davis, Ozora Stearns, by Grace Tinker Davis, 1203.
de Kruif, Paul: Men Against Death, 1544.
Democracy at the Crossroads, edited by Ellis Meredith, 862.
de Sitter, W.: Kosmos, 1348.
Development of Religious Toleration in England, The, by W. K. Jordan, 886.
Development of the League of Nations Idea, by Theodore Marburg, 960.
Dexter, Walter Friar: Herbert Hoover and American Individualism, 1055.
Die Sendung der Jungen Generation, by Wm. E. Gunther Grundel, 1341.
Dingwell, James D.: What Price Economic Adjustment? 1170.
Distant Worlds: The Story of a Voyage to the Planets, by Friedrich Mader, 1379.
Dodge, Richard D.: The Lesson Round Table, 1933, 1211.
Douglas, Lloyd C.: Forgive Us Our Trespasses, 1442.
Douglas, Paul H.: The Coming of a New Party, 1055.
Dragon Treasure, by Adolph Paschang, 1276.
Drama of Life After Death, The, by George Lawton, 1169.
Driberg, J. H.: At Home with the Savage, 1343.
Duvoisin, Roger: A Little Boy Was Drawing, 1275.

Earth History, by Luther C. Snider, 1056.
East, Edward M.: Biology in Human Affairs, 1109.
Eaton, Allan H.: Immigrant Gifts to American Life, 1008.
Eddy, Sherwood: The World's Danger Zone, 1032.
Educating for Citizenship, by George A. Coe, 1339.
Education and the Modern World, by Bertrand Russell, 1342.
Einspruch, Henry: When Jews Face Christ, 1544.
Eliot, T. S.: Selected Essays, 1917-1932, 1243.
Emerson, Haven: Alcohol and Man, 1507.
Enchanted Sword, The, by Henry K. Paama, 1276.
Epic of Chicago, The, by Henry Raymond Hamilton, 1347.
Eternal God Revealing Himself to Suffering Israel and to Lost Humanity, The, by David L. Cooper, 1206.
Etiquette, by Emily Post, 911.
Evolution and Religion, by John A. O'Brien, 935.
Evolutionist and Missionary: John Thomas Gulick, by Addison Gulick, 1055.
Evolution of Human Benavior, The: by Carl J. Warden, 1512.

Farewell, Miss Julie Logan, by J. M. Barrie, 1442.
Farmington, by Clarence Darrow, 1243.
Ferm, Vergilius: Contemporary American Theology, 1506.
First and Second Epistles to the Thessalonians, The, by E. J. Bicknell, 1544.
Fisher, Irving: How to Live, 1211.
Fisk, Eugene Lyman: How to Live, 1211.
Fiske, G. Walter: A Study of Jesus' Own Religion, 1515.
Five Years Hard, by F. P. Crozier, 911.
Flesh of the Wild Ox, by Carleton S. Coon, 1343.
Flowering Wilderness, by John Galsworthy, 1443.
Flying Carpet, The, by Richard Halliburton, 1475.
Flynn, John T.: God's Gold: John D. Rockefeller and His Times, 1345.
Forgive Us Our Trespasses, by Lloyd C. Douglas, 1442.
For Sinners Only, by A. J. Russell, 1608.
Founding of American Colleges and Universities Before the Civil War, The, by Donald G. Tewksbury, 1140.

Galsworthy, John: Flowering Wilderness, 1443.
Gardner, Percy: The Interpretation of Religious Experience, 984.
Garnett, A. Campbell: The Mind in Action, 1207.
Gauvreau, Emile: The Scandal Monger, 1348.
Gilkey, James Gordon: Managing One's Self, 1211.
Glover, T. R.: The Cambridge Shorter Bible, 1517.
God in Idea and Experience, by Rees Griffiths, 1510.
God's Gold: John D. Rockefeller and His Times, by John T. Flynn, 1345.
Golden Mountain, The, by Meyer Levin, 1515.
Goodspeed, Edgar J.: Buying Happiness, 1517.
Graham, W. C.: How to Get a Job During a Depression, 1306.
Greeley, William Roger: An Architect Muses, 1306.
Griffiths, Rees: God in Idea and Experience, 1510.
Growth of Political Thought in the West, The, by Charles Howard McIlwain, 1509.
Gruenberg, Sidonie Matsner: Your Child Today and Tomorrow, 1343.
Grundel, Wm. E. Gunther: Die Sendung der Jungen Generation, 1341.
Gulick, Addison: Evolutionist and Missionary: John Thomas Gulick, 1055.

Hacker, Louis M.: The United States Since 1865, 1008.
Hackin, J.: Asiatic Mythology, 1474.
Hague, Dyson: Through the Prayer Book, 911.
Haldane, J. B. S.: The Causes of Evolution, 1512.
Halliburton, Richard: The Flying Carpet, 1475.
Hamilton, Henry Raymond: The Epic of Chicago, 1347.
Haroutunian, Joseph: Piety vs. Moralism, 1205.
Harris, Erdman: New Learning in Old Egypt, 1209.
Hartshorne, Hugh: Community Organization in Religious Education, 936.
Has Science Discovered God? edited by Edward H. Cotton, 1139.
Hawes, Harry B.: Philippine Uncertainty, An American Problem, 1056.
Hawthorne, Hildegarde: Romantic Rebel, The Story of Nathaniel Hawthorne, 1379.
High, Stanley: The New Crisis in the Far East, 1170, 1411.
Historical Evolution of Hispanic America, by J. Fred Rippy, 1379.
Historical Geography of the Holy Land, The, by George Adam Smith, 864.
History of American Economic Life, A, by Edward C. Kirkland, 984.
History of the English Hymn, by Benjamin Brawley, 936.
Hodgkin, Henry T.: Seeing Ourselves Through Russia, 862.
Hoover, Herbert, and American Individualism, by Walter Friar Dexter, 1055.
Hopwood, Josephus: A Journey Through the Years, 1056.
Horizon Frames, by Tom Sweeney, 1056.
Housing America, 1443.
How to Get a Job During a Depression, by W. C. Graham, 1306.
How to Live, by Irving Fisher and Eugene Lyman Fisk, 1211.
How to Raise Money, by Lyman L. Pierce, 1514.
Hoxie, George L.: Men, Money and Mergers, 1007.
Hugo, Victor: Les Miserables, 1170.
Human Nature and the Church, by Percy Elliott Lindley, 1511.
Hunter, Allan A.: Social Perplexities, 1109.
Hutchinson, Paul: Storm Over Asia, 1509.
Hutchinson, R. C.: The Answering Glory, 1210.
Huxley, Aldous: Brave New World, 1474.
Hymn Lore, by Calvin W. Laufer, 1110.

Immigrant Gifts to American Life, by Allan H. Eaton, 1008.
Inge, William R.: Christian Mysticism, 1202.
Interpretation of Religious Experience, The, by Percy Gardner, 984.
Interpretations, 1931-32, by Walter Lippmann, 1348.
Introduction to Living Philosophy, An, by D. S. Robinson, 983.
Introduction to Religious Education, by J. M. Price, 1513.
Is God a Person? by Edgar Sheffield Brightman, 1204.

James, Will: Uncle Bill, A Tale of Two Kids and a Cowboy, 1411.
Jarrboe, George: The Unknown Soldier, 1516.
Jenkins, Burris: Torrent, 1169.
Jesus After Nineteen Centuries, by Ernest Fremont Tittle, 1508.
Jesus in Our Teaching, by Clarence Tucker Craig, 1508.
Jew Through the Centuries, The, by Herbert L. Willett, 886.
Jordan, W. K.: The Development of Religious Toleration in England, 886.
Journey Through the Years, A, by Josephus Hopwood, 1056.
Joy of Ignorance, The, by T. Swann Harding, 1609.

Kagawa, by William Axling, 912.
Kendrick, Benjamin B.: The United States Since 1865, 1008.
Kirkland, Edward C.: A History of American Economic Life, 984.
Knox, Wilfred: St. Paul, 1342.
Kosmos, by W. de Sitter, 1348.
Kotschnig, Walter M., and Elined Prys: The University in a Changing World, 1512.

Laufer, Calvin W.: Hymn Lore, 1110.
Lawton, George: The Drama of Life After Death, 1169.
Lee, Jason: Prophet of the New Oregon, by Cornelius J. Brosnan, 1209.
Leete, Frederick Deland: Palestine, Land of the Light, 1516.
Leighton, Clare: The Musical Box, 1276.
Les Miserables, by Victor Hugo, 1170.
Lesson Round Table, 1933, The, edited by Richard D. Dodge, 1211.
Let's Start Over Again, by Vash Young, 1055.
Levin, Meyer: The Golden Mountain, 1515.
Lewis, Elizabeth Foreman: Young Fu of the Upper Yangtze, 1475.
Liberal Arts College, The, by Floyd Reeves and others, 960.
Life of Robert Burns, The, by Franklin Bliss Snyder, 1514.
Life of Samuel Johnson, The, by James Boswell, 1170.
Little Boy Was Drawing, A, by Roger Duvoisin, 1275.
Little Mexico, by William Spratling, 864.
Lindley, Percy Elliott: Human Nature and the Church, 1511.
Lippmann, Walter: Interpretations, 1931-32, 1348.
Literary Life of the Early Friends, 1650-1725, The, by Luella M. Wright, 1108.
Literature in the Bible, by George Sprau, 1211.
Literature of the New Testament, The, by Ernest Findlay Scott, 1274.
Lives in the Making, by Henry Neumann, 1306.
Living Creatively, by Kirby Page, 1208.
Lord's Prayer, The, by George Herbert Palmer, 1243.
Louvet, Paul: Calvin, 1348.
Lowrie, Walter: Our Concern with the Theology of Crisis, 1506.
Lunt, Dudley Cammett: The Road to the Law, 1442.

Mabry, Gregory: The Priest and His Inner Life, 1211.
Mackenzie, Kenneth D.: Anglo-Catholic Ideas, 984.
Mader, Friedrich: Distant Worlds, The Story of a Voyage to the Planets, 1379.
Magicians, Seers and Mystics, by Maurice Magre, 1275.
Magre, Maurice: Magicians, Seers and Mystics, 1275.
Managing One's Self, by James Gordon Gilkey, 1211.
Marburg, Theodore: Development of the League of Nations' Idea, 960.
March of Eleven Men, The, by Frank S. Mead, 1140.
Martin, Alfred W.: Consolations, 1207.
Martin, Hugh: The Teachers' Commentary, 1012
Mary Lincoln: Wife and Widow, by Carl Sandburg, 1517.
Maus, Cynthia Pearl: Youth and Creative Living, 1211.

XUM

McIlwain, Charles Howard: The Growth of Political Thought in the West, 1509.
McKay, Roy: Tell John, the Message of Jesus and Present Day Religion, 1511.
McNeely, Marian Hurd: The Way to Glory, and Other Stories, 1275.
Mead, Frank S.: The March of Eleven Men, 1140.
Men Against Death, by Paul de Kruif, 1544.
Men, Money and Mergers, by George L. Hoxie, 1007.
Meredith, Ellis: Democracy at the Crossroads, 862.
Message of the Fourth Gospel, The: by Elbert Russell, 1517.
Miller, J. Quinter: Community Organization in Religious Education, 936.
Mind in Action, The, by A. Campbell Garnett, 1207.
Minister and the Teacher, The, by Walter Scott Athearn, 1346.
Modern History, by Carl L. Becker, 1208.
Modern Introduction to Logic, A, by L. S. Stebbing, 935.
Monroe, Harriet: Poets and Their Art, 1110.
Moods and Truths, by Fulton J. Sheen, 911.
Moore, John Milton: The Challenge of Change, 1209.
Morgan, Thomas Hunt: The Scientific Basis of Evolution, 1512.
Moura, Jean: Calvin, 1348.
Musical Box, The, by Clare Leighton, 1276.
My Life in the Moslem East, by Emma Cochran Ponafidine, 1442.

Nairne, A.: The Cambridge Shorter Bible, 1517.
Neihardt, John G.: Black Elk Speaks, 1343.
New Church in the New World, The, by Marguerite Beck Block, 1275.
New Crisis in the Far East, The, by Stanley High, 1170, 1411.
New Deal, A., by Stuart Chase, 1410.
New Freedom in the Natural Order, The, by Charles Frederick Wishart, 910.
New Learning in Old Egypt, by Erdman Harris, 1209.
Neumann, Henry: Lives in the Making, 1306.
Nicodemus, by Edwin Arlington Robinson, 1347.
Northrup, F. S. C.: Science and First Principles, 1205.
Norton, Henry Kittredge: The Coming of South America, 863.

O'Brien, John A.: Evolution and Religion, 935.
Oliver, John Rathbone: Pastoral Psychiatry and Mental Health, 1081.
On the Religious Frontier, by Percival Chubb, 1207.
Opdyke, George H.: Art and Nature Appreciation, 1475.
Ormond, Jesse Marvin: The Country Church in North Carolina, 1210.
Our Concern with the Theology of Crisis, by Walter Lowrie, 1506.
Our Times, Vol. IV: The War Begins, 1909-1914, by Mark Sullivan, 1443.
Out of the Past of Greece and Rome, by Michael I. Rostovtzoff, 1411.

Page, Kirby: Living Creatively, 1208.
Page, Thomas Nelson: Two Little Confederates, 1411.
Palestine, Land of the Light, by Frederick Deland Leete, 1516.
Palmer, George Herbert: The Lord's Prayer, 1243.
Paschang, Adolph: Dragon Treasure, 1276.
Pasma, Henry K.: The Enchanted Sword, 1276.
Pastoral Psychiatry and Mental Health, by John Rathbone Oliver, 1081.
Pastoral Psychology, by Karl Ruf Stolz, 1212.
Pathways Back to Prosperity, by Charles Whiting Baker, 1032.
Peloubet's Select Notes, 1933, by Amos R. Wells, 1211.
Phelps, William Lyon: Robert Browning, 1411.
Philippine Uncertainty, an American Problem, by Harry B. Hawes, 1056.
Phillips, Grace Darling: World-Fellowship People, 1275.
Pierce, Lyman L.: How to Raise Money, 1514.
Piety Versus Moralism, by Joseph Haroutunian, 1205.
Pilgrim Artist in Palestine, A, by Peter F. Anson, 1139.
Planning Your Preaching, by William L. Stidger, 1344.
Plutarch's Lives, 1170.
Poems of Francis Thompson, The, edited by Terence L. Connolly, 1080.
Poets and Their Art, by Harriet Monroe, 1110.
Ponafidine, Emma Cochran: My Life in the Moslem East, 1442.
Post, Emily: Etiquette, 911.
Preparation for Marriage, by Kenneth Walker, 1346.
Price, J. M.: Introduction to Religious Education, 1513.
Price of Prohibition, The, by Malvern Hall Tillitt, 1031.
Priest and His Inner Life, The, by Gregory Mabry, 1211.
Prys, Elined: The University in a Changing World, 1512.
Psychology at Work, edited by Paul S. Achilles, 1346.
Psychology Today, edited by Walter V. Bingham, 984.
Puppet Parade, by Carol Della Chiesa, 1275.
Purinton, Carl Everett: The Re-interpretation of Jesus in the New Testament, 862, 1345.

Quiller-Couch, Sir A.: The Cambridge Shorter Bible, 1517.

Red Russia, by Theodor Seibert, 1347.
Reeves, Floyd: The Liberal Arts College, 960.
Reformed Doctrine of Predestination, The, by Loraine Boettner, 887.
Re-interpretation of Jesus in the New Testament, The, by Carl Everett Purinton, 862, 1345.
Re-Thinking Missions, 1576.
Revolution in Economic Life, by W. Russell Shull, 1140.
Rilke, Rainer Maria: Stories of God, 1306.
Rippy, J. Fred: Historical Evolution of Hispanic America, 1379.
Road to the Law, The, by Dudley Cammett Lunt, 1442.
Robinson, D. S.: An Introduction to Living Philosophy, 983.
Robinson, Edwin Arlington: Nicodemus, 1347.
Romantic Rebel: The Story of Nathaniel Hawthorne, by Hildegarde Hawthorne, 1379.
Rostovtzoff, Michael I.: Out of the Past of Greece and Rome, 1411.
Rukeyser, Walter Arnold: Working for the Soviets, 1507.
Russell, Bertrand: Education and the Modern World, 1342.
Russell, Elbert: The Message of the Fourth Gospel, 1517.

Salter, Sir Arthur: The World's Economic Crisis and the Way of Escape, 864.
Sandburg, Carl: Mary Lincoln, Wife and Widow, 1517.
Scandal Monger, The, by Emile Gauvreau, 1348.
Science and First Principles, by F. S. C. Northrup, 1205.
Scientific Basis of Evolution, The, by Thomas Hunt Morgan, 1512.
Scott, Ernest Findlay: The Literature of the New Testament, 1274.
Seabury, Samuel: A Challenge, by Walter Chambers, 1081.
Security by Disarmament, by G. Norman Robbins, 1609.
Seeing Ourselves Through Russia, edited by Henry T. Hodgkin, 862.
Seibert, Theodor: Red Russia, 1347.
Selected Essays, 1917-1932, by T. S. Eliot, 1243.
Servetus, Michael: The Two Treatises on the Trinity, 1544.
Shaw, Charles Gray: The Surge and Thunder, Trends in Civilization and Culture, 1475.
Sheen, Fulton J.: Moods and Truths, 911.
Shull, W. Russell: Revolution in Economic Life, 1140.
Sidelights, by G. K. Chesterton, 1212.
Sinclair, Upton: American Outpost, 1274.
Sitting Bull, by Stanley Vestal, 1343.
Smith, George Adam: The Historical Geography of the Holy Land, 864.
Smith, Roy L.: Winning Ways for Working Churches, 887.
Snider, Luther C.: Earth History, 1056.
Snowden's Sunday School Lessons, 1933, by James H. Snowden, 936.
Snowden, James H.: Snowden's Sunday School Lessons, 1933, 936.
Snyder, Franklin Bliss: The Life of Robert Burns, 1514.
Social Perplexities, by Allan A. Hunter, 1109.
Sokolsky, George E.: The Tinderbox of Asia, 1203.
Sons, by Pearl S. Buck, 1206.
Spratling, William: Little Mexico, 864.
Sprau, George: Literature in the Bible, 1211.
Stebbing, L. S.: A Modern Introduction to Logic, 935.
Stidger, William L.: Planning Your Preaching, 1344.
Stokes, Richard L.: Paul Bunyan, A Folk-Comedy in Three Acts, 1475.
Stolz, Karl Ruf: Pastoral Psychology, 1212.
Stories of God, by Rainer Maria Rilke, 1306.
Storm Over Asia, by Paul Hutchinson, 1509.
St. Paul, by Wilfred Knox, 1342.
Study of Jesus' Own Religion, A, by G. Walter Fiske, 1515.
Stump, Joseph: The Christian Faith, 1140.
Styron, Arthur: The Three Pelicans, Archbishop Cranmer and the Tudor Juggernaut, 1378.
Sullivan, Mark: Our Times, Vol. IV, The War Begins, 1909-1914, 1443.
Supervision of Religious Education, The, by Ernest John Chave, 911.
Surge and Thunder, The: Trends in Civilization and Culture by Charles Gray Shaw, 1475.
Survey of the Negro Boy in Nashville, Tennessee, A, by W. D. Weatherford, 1475.
Sweeney, Tom: Horizon Frames, 1056.
Systematic Sociology on the Basis of Beziehungslehre and Gebildelehr of Leopold von Wiese, by Howard Becker, 1344.

Taft, William Howard, by Edward H. Cotton, 1211.
Tarbell, Ida M.: Owen D. Young, a New Type of Industrial Leader, 960.
Taxi-Dance Hall, The, by Paul G. Cressy, 1212.
Teachers' Commentary, The, edited by Hugh Martin, 1032.
Tell John, The Message of Jesus and Present Day Religion, by Geoffrey Allen and Roy McKay, 1511.
Tewksbury, Donald G.: The Founding of American Colleges and Universities Before the Civil War, 1140.
Three Pelicans, The: Archbishop Cranmer and the Tudor Juggernaut, by Arthur Styron, 1378.
Thomas, Norman: What's the Matter with New York? 1339.
Thrills of a Naturalist's Quest, by Raymond Ditmar, 1609.
Through the Hawse-Hole, by Florence Bennett Anderson, 1081.
Through the Prayer Book: An Exposition, by Dyson Hague, 911.
Tillitt, Malvern Hall: The Price of Prohibition, 1031.
Tinderbox of Asia, The, by George E. Sokolsky, 1203.
Tittle, Ernest Fremont: Jesus After Nineteen Centuries, 1508.
Torrent, by Burris Jenkins, 1169.
Trial of Jeanne D'Arc, The, by W. P. Bartlett, 1008.
Tully, Jim: Blood on the Moon, 983.
Turn Toward Peace, The, by Florence Brewer Boeckel, 1110.
Two Little Confederates, by Thomas Nelson Page, 1411.
Two Treatises on the Trinity, The, by Michael Servetus, 1544.

Uncle Bill: A Tale of Two Kids and a Cowboy, by Will James, 1411.
United States Since 1865, The, by Louis M. Hacker and Benjamin B. Kendrick, 1008.
University in a Changing World, The, by Walter M. Kotschnig and Elined Prys, 1512.
Unknown Soldier Speaks, The, by George Jarrboe, 1516.

van Dyke, Henry: A Creelful of Fishing Stories, 1348.
Vestal, Stanley: Sitting Bull, 1343.
Vulliamy, C. E.: John Wesley, 935.

Walker, Kenneth: Preparation for Marriage, 1346.
Warden, Carl J.: The Evolution of Human Behavior, 1512.
Ware, Charles Crossfield: Barton Warren Stone, Pathfinder of Christian Union, 1516.
Washington Poets, 1443.
Way to Glory, and Other Stories, The, by Marian Hurd McNeely, 1275.
We the People, by Roy F. Bergengren, 1609.
Weatherford, W. D.: A Survey of the Negro Boy in Nashville, Tennessee, 1475.
Wells, Amos R.: Peloubet's Select Notes, 1933, 1211.
Wesley, Charles: Evangelist and Poet, by F. Luke Wiseman, 935.
Wesley, John, by C. E. Vulliamy, 935.
What I Owe to Christ, by C. F. Andrews, 1202.
What Price Economic Adjustment? by James D. Dingwell, 1170.
What's the Matter with New York? A National Problem, by Norman Thomas and Paul Blanshard, 1339.
When Jews Face Christ, by Henry Einspruch, 1544.
Willett, Herbert L.: The Jew Through the Centuries, 886.
Williams, E. T.: China Yesterday and Today, 1139.
Winning Ways for Working Churches, by Roy L. Smith, 887.
Wiseman, F. Luke: Charles Wesley, Evangelist and Poet, 935.
Wishart, Charles Frederick: The New Freedom in the Natural Order, 910.
Working for the Soviets, by Walter Arnold Rukeyser, 1507.
World-Fellowship People, by Grace Darling Phillips, 1275.
World's Danger Zone, The, by Sherwood Eddy, 1032.
World's Economic Crisis and the Way of Escape, The, by Sir Arthur Salter, and Others, 864.
Wright, Luella M.: The Literary Life of the Early Friends, 1650-1725, 1108.

Young Fu of the Upper Yangtze, by Elizabeth Foreman Lewis, 1475.
Young, Owen D., a New Type of Industrial Leader, by Ida M. Tarbell, 960.
Young, Vash: Let's Start Over Again, 1055.
Your Child Today and Tomorrow, by Sidonie Matsner Gruenberg, 1343.
Your Mexican Holiday, by Anita Brenner, 1008.
Youth and Creative Living, by Cynthia Pearl Maus, 1211.

Reviewers

Ashworth, Robert A., 1209.

Buehrer, Edwin T., 1207, 1342, 1507.

Chappell, Winifred L., 1513.
Chave, E. J., 1513.
Curry, A. Bruce, 862.

Dawkins, Carl E., 1345, 1346.
Dawson, Joseph Martin, 1513.

Eleazer, R. B., 1475.

Fenton, Carroll Lane, 1343, 1512.
Fox, G. George, 1515.

Gallagher, Buell G., 1511.
Garnett, A. Campbell, 983.
Garrison, W. E., 863, 864, 886, 935, 960, 1031, 1055, 1108, 1169, 1202, 1243, 1339, 1379, 1410, 1442, 1474, 1475, 1506, 1516, 1517, 1544.

Gerlinger, Charles, 1344, 1515.
Grier, N. M., 1109, 1205, 1512.

Hallet, Harold, 935, 1511.
Hallet, Mary, 1210.
Hammond, William E., 1207.
Harlow, S. Ralph, 862.
Harper, W. A., 1343, 1514.
Hooft, W. A., Visser 't, 1341.
Hume, Theodore C., 1203, 1509.
Hutchinson, Paul, 1206, 1339, 1508, 1576.

Jacobs, J. A., 1306.
Jensen, Howard E., 1344.

Key, V. O., Jr., 1339.
King, Albion Roy, 1507.
Klingman, C. C., 1206.
Kresensky, Raymond, 983, 1474, 1516.

Laidler, Harry W., 1007.
Lemon, W. P., 1109, 1202, 1342, 1509, 1544.

Martin, James Daniel, 1514.
McCasland, Selby Vernon, 1511.
McGiffert, A. C., Jr., 1205.
McNeil, John T., 1378.
Montgomery, R. B., 1346.
Morrison, C. C., 1408.

[illegible] W., 1203.
[illegible], 1506.
[illegible], 1210.

Ramsdell, Edward T., 1139.
Rees, Silas, 1510.
Rich, Mark, 1208.
Root, E. Merrill, 1080.

Shillito, Edward, 1340.
Smith, Raymond A., 911.
Sweet, W. W., 1209.

Tamblyn, Ronald J., 1210.
Tigner, Hugh Stevenson, 1208, 1274.

Wagner, James E., 1345.
Wieman, Henry Nelson, 1204.
Willett, Herbert L., Jr., 1209, 1516.
Williams, Wayne C., 862.
Willoughby, Harold R., 1274.
Wood, L. Foster, 1346.
Woodburne, A. S., 910.

Verse

Armistice, by Eunice Mitchell Lehmer, 1370.
Ascent, by Charles G. Blanden, 1376.

Be Still and Know, by Georgia Harkness, 1330.

Christmas Colors, by Harley R. Lugibihl, 1574.
Christmas Eve, 1932, by Martha Provine-Leach Turner, 1570.
Confidential Exchange, by Ellouise E. Mitchell, 1505.

Epitaph, by Thomas Curtis Clark, 1194.
Error, by Carl Edwin Burklund, 1305.

Faith, by Hugh O. Isbell, 1601.
Faith, by Virginia Craig Howes, 1266.
Faith the Seer, by Thomas Curtis Clark, 1505.
Futile Harvest, by Thomas Curtis Clark, 1541.

Garden, A, by Gertrude Ryder Bennett, 1194.
Garden Orison, by Edith De Blois Laskey, 1098.
Garden, The—Summer Afternoon, by Adelaide Love, 880.
Gold Autumn, by Raymond Kresensky, 1161.
Gold Star Mother, by E. W. Frothingham, 1133.

Help Wanted, by Bessie S. Henley, 953.
His Birthdays, by Adelaide Love, 1541.
Holy Night, by Elinor Lennen, 1570.
Home, by T. L. Paine, 1194.
Homeless Men, by Bessie S. Henley, 1201.
Hushed Song, by Lucia Trent, 1024.

If It Should Turn Out, by Spenser B. Meeser, 1266.
Immortals, by Mabel J. Bourquin, 906.
In the Judgment Hall, by T. L. Paine, 861.
Irony, by Thomas Curtis Clark, 1330.

Jericho Street, by Chauncey R. Piety, 880.
Joseph, by Raymond Kresensky, 1266.
Just Work, by Arthur B. Rhinow, 1437.
Lord, If I Pray for Peace, by Annette McCarty, 1505.

Musician, by J. Corson Miller, 1000.
My Deepest Prayers, by Ellouise E. Mitchell, 1500.

New Minstrelsy, by Georgia Harkness, 1505.
No More Than This, by Adelaide Love, 1098.

Petition, by Amos N. Wilder, 1403.
Prayer, by Jessie Wilmore Murton, 1505.
Prayer in Summer, by Lucia Trent, 1049.

Question—and Answer, by Ellen Coit Elliott, 1194.

Relic, by Raymond Kresensky, 1000.
Romance, by Thomas Curtis Clark, 976.

Samaritans, by Louise A. Stinetorf, 1370.
Sonnet for Any Poet, by E. Merrill Root, 1161.
Sorrow, by Reginald C. Eva, 1303.
Sunset, by Georgia Harkness, 1130.
Symbols, by Georgia Harkness, 1000.

The Slave, by Arthur B. Rhinow, 882.
"The Unemployed," by E. Merrill Root, 1000.
To the God of Deliverances, by Amos N. Wilder, 1130.
Twilight Worship, by Lucia Trent, 1098.

Unemployed, by Lucia Trent, 1574.

Vision, by Thomas Curtis Clark, 906.

Want as an Armed Man, by Robert B. Stewart, 929.
Wheat Ripens, by Ethel Romig Fuller, 1098.
Why, by Robert Horwood, 1268.

Contributors of Verse

Bennett, Gertrude Ryder: A Garden, 1194.
Blanden, Charles G.: Ascent, 1376.
Bourquin, Mabel J.: Immortals, 906.
Burklund, Carl Edwin: Error, 1305.

Clark, Thomas Curtis: Vision, 906; Romance, 976; Epitaph, 1194; Irony, 1330; Faith the Seer, 1505; Futile Harvest, 1541.

Elliott, Ellen Coit: Question—and Answer, 1194.
Eva, Reginald C.: Sorrow, 1303.

Frothingham, E. W.: Gold Star Mother, 1133.
Fuller, Ethel Romig: Wheat Ripens, 1098.

Harkness, Georgia: Symbols, 1000; Sunset, 1130; Be Still and Know, 1330; New Minstrelsy, 1505.
Henley, Bessie S.: Help Wanted, 953; Homeless Men, 1201.

Howes, Virginia Craig: Faith, 1266.

Isbell, Hugh O.: Faith, 1601.

Kresensky, Raymond: Relic, 1000; Gold Autumn, 1161; Joseph, 1266.

Laskey, Edith De Blois: Garden Orison, 1098.
Lehmer, Eunice Mitchell: Armistice, 1370.
Lennen, Elinor: Holy Night, 1570.
Love, Adelaide: The Garden—Summer Afternoon, 880; No More Than This, 1098; His Birthdays, 1541.
Lugibihl, Harley R.: Christmas Colors, 1574.

McCarty, Annette: Lord, If I Pray for Peace, 1505.
Meeser, Spenser B.: If It Should Turn Out, 1266.
Miller, J. Corson: Musician, 1000.
Mitchell, Ellouise E.: My Deepest Prayers, 1500; Confidential Exchange, 1505.
Murton, Jessie Wilmore: Prayer, 1505.

Norwood, Robert: Why, 1268.

Paine, T. L.: In the Judgment Hall, 861; Home, 1194.
Piety, Chauncey R.: Jericho Street, 880.

Rhinow, Arthur B.: The Slave, 882; Just Work, 1437.
Root, E. Merrill: "The Unemployed," 1000; Sonnet for Any Poet, 1161.

Stewart, Robert B.: Want as an Armed Man, 929.
Stinetorf, Louise A.: Samaritans, 1370.

Trent, Lucia: Hushed Song, 1024; Prayer in Summer, 1049; Twilight Worship, 1098; Unemployed, 1574.
Turner, Martha Provine-Leach: Christmas Eve, 1932, 1570.

Wilder, Amos N.: To the God of Deliverances, 1130; Petition, 1403.

Take Thought for the Religious Education of Your Youth

The 20th Century Quarterly

The 20th Century Quarterly

is just beginning its 15th year of publication. Its vigor, its timeliness, its understanding of the problems of modern youth and young adults, its direct and thoughtful study of the Bible itself, have given it first place among Quarterlies treating the International lessons.

Note its attractive departments, and its authoritative contributors

Clearing Up Difficult Points ..... Herbert L. Willett, Jr.
At Grips With the Lesson ..... Albert Buckner Coe
The Lesson Brought Down to Date ..... John R. Ewers
Pointers ..... Roy L. Smith
The Lesson Forum ..... Stanley I. Stuber
The Prayer Thought ..... John Timothy Stone

Thomas Curtis Clark, Editor

A postcard will bring you a free sample copy.

THE 20TH CENTURY QUARTERLY: 440 S. Dearborn St., Chicago

Story of the Human Race

A Biographical History of the World

This gigantic work of scholarship, written in popular style for the masses instead of the dull pedants, contains 150,000 words, in five charming, entertaining and instructive books. This historical and biographical production is being printed on a good grade of paper, bound in attractive, artistic stiff covers, 5½ by 8½ inches.

Contents of These Five Books

By Henry Thomas, Ph. D.

BOOK 1.

A Brief Survey of Early History.
Moses, the Prince Who Became a Rebel.
Jeremiah, the First Pacifist in History.
Buddha, the Atheist Who Became a God.
Confucius, the Spiritual Godfather of Christ.
Cyrus, Who Destroyed a Civilization.
Pericles, the Popular Democrat of Athens.
Plato, Who Dreamed of a Better World.

BOOK 2.

Alexander, Who Tried to Divide the World between God and Himself.
Epicurus, the Smiling Pessimist.
Hannibal, the Prince of Hatred.
Cato, the Champion Hypocrite.
Caesar, the Man Who Tried to Become a God.
Jesus, the Jewish Vagabond of Nazareth.
Nero, Who Murdered His Mother.
Marcus Aurelius, the Emperor-Philosopher.
Constantine, the Great, Who Murdered His Son and Became a Christian.
Mohammed, the Prophet of the Sword.

BOOK 3.

Charlemagne, Who Rescued a Pope and Became an Emperor.
Peter the Hermit, Who Slaughtered the Jews for the Love of Jesus.
Saint Francis of Assisi, a Catholic Anarchist.
Dante Allighieri, "the Voice of the Silent Centuries."
Marco Polo, the Link Between Europe and Asia.
Petrarch, Johannes Huss and John Ball—Three Leaders of the Renaissance.
Joan of Arc, Maid of Orleans and Mother of France.
Torquemada and the Holy Inquisition.
Columbus, Who Didn't Discover America.

BOOK 4.

Martin Luther, the Peasant Who Defied the Pope.
Machiavelli, the Devil's Disciple.
Shakespeare, the Creator of a New World.
Louis XIV, the Most Famous of the French Kings.
George Fox, an Aggressive Fighter for Peace.
Spinoza, the Quiet Little Jew of Amsterdam.
Voltaire, the "Black Sheep" of the Human Family.
Napoleon, Who Conquered the World and Died in Exile.

BOOK 5.

Goethe—There Goes a Man!
Mazzini, Italian Prophet of a United Europe.
Karl Marx, the Father of Socialism.
Bismarck, the Backward-Looking Chancellor of Prussia.
Charles Darwin, Who Introduced Us to Our Ancestors.
Abrahan Lincoln, the Savior of the Black Race.
Tolstoy, Prophet of a World Without Hate.
Emperor William II, Last of the Kaisers.
Lenin and Gandhi, the Fore-Runners of a New Age.

Edited by E. Haldeman-Julius **Fred D. Warren, Editorial Writer**

THE AMERICAN FREEMAN

Devoted to Social Justice and Industrial Sanity

GIRARD KANSAS

Dear Reader:

To prove how anxious I am to get you to read the lively, informative Freeman, I want to make you this astonishing offer: Return the coupon below with only $1 and I will put your name on The Freeman list for one year (24 issues) and send you, free of charge, a complete set of the five books described at the left.

Sincerely

E. Haldeman-Julius

P. S. The American Freeman is a journal of the boldest and most searching opinions. There is brilliance, knowledge, entertainment, and a wide range of subject matter in each issue of The American Freeman.

YES! SEND ME A FREE SET OF "THE STORY OF THE HUMAN RACE."

The American Freeman, Desk 97, Girard, Kansas.

Enclosed find $1 for a full year's subscription to The American Freeman ($2.00 Canada and foreign). You are to send me a FREE SET, IN FIVE VOLUMES, OF "THE STORY OF THE HUMAN RACE."

Name .....

Address .....

City..... State.....

CHICAGO PRINTERS, INC.

1932
XUM